

The Syriac Book of Steps 2



Texts from Christian Late Antiquity

12b

Series Editor

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The Syriac Book of Steps 2

Syriac Text and English Translation

Fascicle 2

Translation and Introduction by

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INTRODUCTION

This is the second fascicle of the discourses of *The Book of Steps* (or as it has been traditionally known, *Liber Graduum*), *mēmre* 11-20. A third fascicle of *mēmre* 21-30 will follow. A brief introduction was presented in Fascicle 1 for the *Preface* and *mēmre* 1-10, a full introduction can be found in *The Book of Steps: The Syriac Liber Graduum*, translation and introduction by Robert A. Kitchen and Martien F. G. Parmentier (Kalamazoo, Michigan: Cistercian Publications, 2004) from which the English translation is borrowed with permission for this volume of *Texts of Christian Late Antiquity* with the Syriac text on the facing pages. A brief reprisal of the shape and provenance of *The Book of Steps* is necessary to gain our bearings in these middle *mēmre*.

The Book of Steps is a collection of 30 *mēmre* or discourses of varying length and written in several genres: sermons, rules for the ascetic life, Biblical exegeses, and theological controversies. The author of this collection was intentionally anonymous and historical and geographical references are scarce. A reference to the Lesser Zab River (northeast Iraq) appears to locate the work in Beth Adiabene region in the Persian Empire. There is much debate still about the final date of composition, but the last third of the fourth century to the first third of the fifth century covers most of the suggestions. The author was the spiritual leader of a Christian community which consisted of primarily two groups: consecrated ascetics - the Perfect (*gmīrē*) who taught, preached, prayed and mediated disputes; and committed worldly Christians - the Upright (*kēnē*) who carried out most of the practical ministries of charity to the poor and hungry. Prior to the advent of formal monasticism, this faith community lived among and around an unidentified village or town in which there were reports of tensions and even violence with several unnamed groups, both internal and external to the faith community.

One difficulty of *The Book of Steps* is that there are no indications regarding the chronological order of the 30 *mēmre*. The only three manuscripts with a full complement of discourses agree, but the contents them-

selves do not offer a sequential narrative. The first discourse is a preface by a Syriac editor, introducing and praising the author to the readership. The first ten *mēmre* primarily deal with the calling, characteristics, and responsibilities of the two levels in the community, Perfect and the Upright - the basic commandments. The second ten *mēmre* continue to describe the contrast between the Upright and the Perfect - advanced Perfection - and then shift to responding to several challenges to the author's theological constructions and practices and controversies in the traditional battlegrounds of asceticism - the function of sexuality, the charisma of prayer, and the long and arduous pilgrimage towards Perfection.

A summary of the content of the second set of *mēmre* or discourses (11-20) follows.

Eleventh Mēmra. The author returns to the need of distinguishing between the major and minor commandments (cf. *mēmra* 2, fasc. 1), apparently responding to challenges regarding his understanding of the nature of scripture. The author defends his position that Scripture is intended for and may be interpreted by two or more levels of Christians among its readers.

Twelfth Mēmra. On the Hidden and Public Ministry of the Church: The most frequently translated and studied *mēmra*, in which the author seems pressured to describe his conception of the Church which exists on three levels - the Visible Church, the Church of the Heart, and the Hidden Church. The Visible, physical, and earthly church is nevertheless the true church through which one must travel to the Church of the Heart and the Hidden, heavenly Church.

Thirteenth Mēmra. On the Ways of the Upright: The most detailed description of the boundaries and responsibilities of the step or level of Uprightness. Throughout the *mēmra* the step of Uprightness is personified [grammatically feminine - *kēnūtā*]. The focus is upon the Upright's social obligations and ministry to others, particularly marriage, commerce, and providing for the needy.

Fourteenth Mēmra. On the Upright and the Perfect: Originally mistaken for a short treatise of Evagrius Ponticus and included in a collection of Evagrius' writings. It consists of a series of sentences describing first the Upright in terms of their duties, avoidance of evil actions and emotions. The Perfect are juxtaposed to the Upright, always transcending these worldly parameters and conflicts.

Fifteenth Mēmra. On Adam's Marital Desire: The author engages in an extended discourse on the origins and consequences of the human sexual drive, again likely in response to challenges to his positions. Celibacy, a

principal requirement for Perfection, he proclaims as the proper channel for sexuality. Sexual lust is not innate in human beings, but derives from the temptations of Satan. As a result, marriage is provisionally sanctioned by God.

Sixteenth Mēmrā. On How a Person May Surpass the Major Commandments: Countering efforts by some to define the precise limits of Perfection [and be satisfied with achieving them], the author asserts that one can continue to grow beyond the step of Perfection by superseding any quantifiable definitions of Perfection. The model of the holy fool is presented as an ideal of the Perfect life.

Seventeenth Mēmrā. On the Sufferings of Our Lord Who Became Through Them an Example for Us: A discourse on the distinction between sufferings and signs. The imitation of the sufferings of Jesus is the way for those who believe that Jesus is God, while signs are used for those who do not believe in God. The prime example of Jesus' suffering is when he washed the feet of Iscariot before he washed the feet of Simon Peter.

Eighteenth Mēmrā. On the Tears of Prayer: A meditation on the necessity of agony and struggle in prayer, that is, the mournful tears of prayer which eliminate sin from within and enable one to be perfected.

Nineteenth Mēmrā. On the Discernment of the Way of Perfection: The longest *mēmrā* depicts the metaphor of a steep, narrow and difficult road to the heavenly city of the Perfect. It is only this *mēmrā* and the following Twentieth *mēmrā* that use the term *masqāṭā* ("steps") from which this book acquired its title. Twenty-five pairs of Biblical citations distinguish between the steep road of the Perfect and the paths diverting to the side of the road intended for the "sick" and "children" until they gain enough strength to resume travel on the road.

Twentieth Mēmrā. On the Difficult Steps which are on the Road of the City of Our Lord: Continuing the same metaphor of the steep road to the heavenly city of the Perfect, the pilgrimage intensifies with the three most difficult steps (*masqāṭā*). Reconciliation with one's enemies and not working in order to divest oneself of everything are the first two. The last step is the uprooting of the root of sin which Adam had experienced in Eden. One must be prepared to adopt the affliction of prayer in mounting the last step, as witnessed by Jesus before his disciples in Gethsemane.

TEXT AND TRANSLATION

Memra-Eleven

Summary: One must be able to distinguish between the major and minor commandments. The author defends his position that Scripture is intended for and may be interpreted by two or more levels of Christians among its readers.

On the hearing of the scriptures when the Law is read before us. (c.272)

1. Just as we examine the food for the body, knowing which is good and which is bad, which is impure and pure, and knowing that there are foods that are fatally poisonous, we are concerned to distinguish [one] food from [other] foods; so also when the scribe reads the scriptures. If there is someone who will interpret for us, [well and good]; if not, let us not be in need, but rather let us distinguish the commandments of Perfection from those of vegetable and milk, and the humble commandments from the harsh ones, and the major ones from the minor, and these by which one will not be saved when he keeps them from these by which one will be saved while keeping them.

When the Law says, 'Love the Lord your God more than yourself and your neighbor as yourself',¹ you should say, 'This commandment is mine'. When [it says], 'An eye for an eye and hate your enemy',² and things similar to

1. Dt 6:5; Lv 19:18

2. Ex 21:24; Lv 24:20; Dt 19:21

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these, say, (c.273) 'These are not mine, but belong to harsh and evil people'.

For our Lord established humble commandments for the humble ones so that they might become even more humble and be perfected, as I wrote above. When David said, 'I hate, O Lord, those who hate you',³ you should say, 'This was not mine. The Spirit desired to speak against those who hate the Lord so that they might hear and fear and repent and be saved.' When [David] said, 'Who is the man who desires life? Come, children, listen to me and I will teach you the fear of God. Hold back your tongues from evil and do not let your lips speak deceit. Depart from evil and do good. Seek peace and pursue it.'⁴ 'Cease from anger and rage. Remove from me an evil heart. And evil I do not know.'⁵ You should say, 'These are my commandments because through them and those that are similar in all the prophets and apostles I will become gentle and humble of spirit'.

As the apostle said, 'Choose for yourselves these [commandments] that are humble from among these that are harsh, and in that way you will be made Perfect'.⁶ When the apostle and the Gospel are read, pursue all of these commandments of the Perfect, which I have chosen for you above and those which are similar to them, and you will be raised [above] these that are vegetable and milk, for [the scriptures] were not addressed to [only] one [type of] person. (c.276)

2. Do you want to become Perfect? Pursue the great commandments. But pay attention, because if you prescribe these minor and major commandments to a person, he will not be able to observe them all at once, unless he leaves one in order to observe the other. Notice how the words of Jesus become the opposite of one another. So that you shall

3. Ps 139:21

4. Ps 34:12-14

5. Ps 101:4

6. Ph 4:8

recognize that they were spoken to two [types] of people, our Lord said, 'Do not judge';⁷ and he [also] said, 'Shame a person before the whole church'.⁸ If both of them are [intended] for you, which one will you choose? If you judge, you have isolated yourself from that major commandment, 'Do not judge'. And, if you do not judge, you will be blameworthy because of that [other] commandment, 'before the whole church shame him'.

3. Moreover, our Lord said, 'Forgive your brother seventy times seven,⁹ [even] if he does you wrong [that many times] in a single day'. Yet again he said, 'Think of him as a Gentile'.¹⁰ If these were spoken to [only] one [type of] person, which one would you choose? That one, 'Forgive him seventy times seven'; or that [other] one, 'Regard him as a Gentile and keep away from him'?

For in that first one, 'Forgive him', he tells you not to distinguish yourself from your brother. In this way, the major and minor commandments contrast because they were not spoken to one person, but to everyone according to the power in him. For example, that commandment 'Do not (c.277) associate with immoral people'¹¹ contrasted with that [other] one, 'Be all things with all people'.¹² Therefore, these commandments, which do not judge anyone and love everyone, are spoken to the strong, of whom it is said, 'We the strong ought to bear the infirmity of the weak, visit them everyday and teach them with humility'.¹³

These minor [commandments] are spoken to the young and imperfect whose conscience is [easily] offended. Paul said that one with a weak conscience is greatly offended when seeing one with a healthy conscience eating with Gentiles'¹⁴ and instructing them, just as our Lord instructed them. In the same way, the Jews were offended by Jesus; 'this one receives and eats with sinners'.¹⁵ 'To the pure,

7. Mt 7:1

8. Mt 18:17

9. Mt 18:22

10. Mt 18:17

11. 1 Co 5:9

12. 1 Co 9:22

13. Rm 15:1

14. 1 Co 8:9ff

15. Mt 9:11

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everything is pure'.¹⁶ In other words, he whose heart is pure from Satan does not think evil of anyone, but [thinks only] good things of all people. He whose conscience is mixed with Satan [can only] think of impurity about people.

4. Moreover, he commanded the healthy, 'Do not be an obstacle to the sick while they are being healed; and if not, they may die and you will be offending Christ who died for them'.¹⁷ Another time the apostle said to the healthy that they should regard everyone as better than they.¹⁸ To the infant, however, he said, 'Do not eat with (c.280) immoral people',¹⁹ so that they may not make him like themselves at a time when [he is still] immature regarding truth.

Which of these commandments does the one who says they are spoken to a single person choose: the major one or the minor one? [Would you choose] that major one, which [says] 'Make your soul lowly' and 'Consider your brother better than yourself', or that minor one, 'Do not eat with immoral people'? If you keep that major one, you shall receive a blessing from God. If you choose that minor one, the greater part of the world will become impure in your eyes. Satan even will make the pure ones [appear] defiled in your eyes because you permit him to have power over you. Therefore, if you keep that major commandment, you will ascend from the minor one. If you choose that minor one, you will fall short of that major one.

Further, [Paul] said, 'Be all things with all [people]', and 'Do not associate with immoral people'.²⁰ The opposite of that minor one is that major commandment. The major one says, 'Be all things with all people and instruct everyone'. The minor one says, 'Flee from being with whoever is sick and join with whoever is strong'. For he said, 'May the lame not be pushed down'.²¹ He sends all the sick to the strong and the strong to the sick, as it befits the strong

16. Tt 1:15

17. 1 Co 8:12

18. Ph 2:3

19. 1 Co 5:11

20. 1 Co 5:9

21. Heb 12:13

مَدَامُا وَسَبَّحُ:

مُحَمَّدٌ وَفَا يَه حَمْدُهُ: اُنْهَ وَح مَح وَوَقْلَا حَمْدَهُ مَح
 هَلْهُنَا: لَا وَتَا صَعْدًا حَمْدًا: اَلَا فَا لُحْدًا: مَح كَم
 وَصَرَّجًا اَلْوَاه حَمْدُهُنَا: وَتَا لُحْدًا اَلَا حَا حَتَّتَعَا

(4) هَمَّ اُود كَسْتَعْمَا: وَلَا اِهْ اِهْ اِهْ اِهْ اِهْ
 كَحْتَمَا حَب مَدَامُكُم: اَلَا مَدَامُ حَمْدُهُ مَدَامُكُم
 اِيْلَهُ كَصَعْبًا اِهْ وَصَد مَدَامُكُم اِهْ. هَاهُ اُنْه
 مَكْسًا كَسْتَعْمَا: وَنَعْمَ حَمْدُهُ اُسْ وَصَدًا مَدَامُكُم
 هَحْتَمَا اُنْه حَمْدُهُ: وَلَا اَلَا اُنْه حَمْدُهُ مَدَامُكُم وَلَا
 نَحْبُهُ اِهْ اِهْ اِهْ: حَمْدًا وَوَقْلًا مَح مَدَامُكُم.

كَلَامًا مَح اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ
 اُنْه حَمْدُهُ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ
 هَمْدُهُ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ aِهْ اِهْ aِهْ aِهْ
 اَلَا اُنْه حَمْدُهُ اِهْ اِهْ اِهْ aِهْ aِهْ aِهْ aِهْ aِهْ
 مَح اِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ
 هَاهُ لُحْدًا حَتَّتَعَا. اُد كَحْتَمَا حَب هَلْهُنَا لُحْدًا حَتَّتَعَا:
 حَب وَمَدَامُ اِهْ اِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ
 اِهْ اِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ
 حَمْدُهُ اِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ

اُود اُنْه: وَوَقْلًا حَمْدُهُ: اَلَا اِهْ اِهْ aِهْ aِهْ aِهْ aِهْ
 حَمْدُهُ: وَوَقْلًا حَمْدُهُ اِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ
 اُنْه: وَوَقْلًا حَمْدُهُ اِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ
 وَوَقْلًا حَمْدُهُ اِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ
 سَلَا. اُنْه حَمْدُهُ اِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ
 حَمْدُهُ اِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ aِهْ
 حَمْدُهُ

Memra-Eleven

to bear the illness of the sick. To the person who is not able to teach, not even himself, he says, 'Do not go to the sick, but to the healthy', lest [the sick] go (c.281) to one another and die because there is no one who will heal them. Therefore, if a person does not discern why [the commandments] were spoken, he does not help at all nor is he truly healed.

5. The Spirit wrote excellently: the sick will be healed without being aware, but the healthy person knows which commandment is his. Because our Lord said, 'Whoever breaks one of these minor commandments, and teaches people [to do so], shall be called the least',²² do not ever break these minor commandments and reside in the major ones. You will surely grow up from that minor one and reside in the major one.

Therefore, when a person has become an adult, since he no longer sucks the milk of infants, shall he do away with milk? [God] forbid! Infants go on sucking, but he does not come near to milk. In addition, when the spiritual infant grows strong and comes to what is greater than milk, he will attain the solid food of these who are well trained to understand and discern the higher ministry from what is inferior. 'As children in Christ I have given you milk to drink. Come now to solid food, that is, [come] from the minor commandments to the major ones.'²³ As milk is a torment to an adult to suck and bread can choke an infant (c.284), so the minor commandment is the opposite of Perfection. For a person will never rise up above that [commandment], 'Put your brother to shame before the church and regard him as a Gentile',²⁴ nor will he attain Perfection, unless he approaches that [commandment], 'Forgive him seventy times seven'²⁵ and 'Think of him as better than you'.²⁶

The end of the eleventh *Memra*, on the hearing of the Holy Scriptures.

22. Mt 5:19

23. 1 Co 3:1

24. Mt 18:17

25. Mt 5:22

26. Ph 2:3

Memra-Twelve

ON THE HIDDEN AND PUBLIC MINISTRY OF THE CHURCH

Summary: The Church exists on three levels— the Visible Church, the Church of the Heart, and the Hidden Church. The Visible, physical, and earthly church is, nevertheless, the true church through which one must travel to the Church of the Heart and the Hidden, heavenly Church.
(c.285)

1. My brothers, since we believe that there is a hidden renunciation of the heart, which forsakes the earth and is raised up to heaven, let us also physically renounce our possessions and our inheritance. Then we will be keeping the commandments of the one who gives life to all, knowing that there is a hidden prayer of the heart for that one who is bound up in our Lord and meditates on him ceaselessly. Let us pray with our body as well as with our heart, just as Jesus blessed and prayed physically and spiritually.

The apostles and the prophets [also] prayed in this way. Let us not be witless ones who resist being instructed by their fathers, or do away with our spiritual fathers, adopting new ones in the flesh who are not genuine, leading us astray from the truth of our Lord and his preachers. Since we know there is (c.288) a hidden fast of the heart from

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evil thoughts, let us also fast openly just as our Lord fasted [along with] his first and last preachers.

Since we know that the body becomes a hidden temple and the heart a hidden altar for spiritual worship, let us be diligent in this public altar and before this public temple. Although we are weary in these things, we shall live forever in that great freeborn and heavenly church, and in that altar that is adorned and erected by the Spirit, before which the angels and all the saints serve and Jesus celebrates and offers up [his sacrifice] before them, and above them and on all their sides.

Since we know that the Perfect are baptized in Jesus Christ and are inwardly pure, let us believe and affirm this visible baptism, which is of the Spirit and is the absolution and pardoning of sins for whoever believes in it and is baptized in it and performs good deeds.

2. For our Lord and his first and last preachers did not erect in vain the Church and the altar and baptism, all of which are visible to physical eyes. It is through these visible things, however, that we shall be in these heavenly things, which are invisible to eyes of flesh, our bodies becoming temples and our hearts altars.¹ Let us open [the door] and enter into this (c.289) visible church with its priesthood and its worship so that [our bodies] may become good examples to all people who imitate [the church] in the vigils and fasting and patience of our Lord and his preachers—let us act and teach.²

Then, when we are in great lowliness and honor all people—great and small—that heavenly church and spiritual altar will be revealed to us and we will sacrifice praise upon it through the prayer of our hearts and the supplication of our bodies while believing in this visible altar and this priesthood, which serves [the altar] true for us. Everything in this church is established in imitation of that hidden church. But if we doubt and treat with con-

1. Heb 11:3

2. Mt 5:19

مَدَامُنَا وَآوَحَنَّا

مَسْقُطًا كَتَمْنَا: نَوْمًا أَوْ كَلَامًا أَوْ رُوحًا مَضَى
 هَوْنَهُ وَهَوْنًا مَتَمَّنَّا وَاسْتَمْنَا.

هَبْ بِيَسْجٍ وَهَوًّا فَكُنَا بِطَلًا فَصَنَّا هَكَا مَدَحْنَا
 فَصَنَّا لَمَعَمَعًا وَجَدْنَاهَا: نَسَقًا دُونًا مَدَحْنَا
 كَلَامًا هَمِيمًا أَوْ بِطَلًا كَلَامًا: وَبِالْأَمْرِ دَوْلًا نَسَا
 حَتَمَ الْخَطْبِ دُونَ سَاوَالٍ وَحَالًا خَبَالًا وَجَعَلْنَا هَدَاهُ
 مَدَحْنَا وَجَدْنَاهَا مَرَجًا هَمِيمًا: وَمُطَاقًا مَعْمُومًا
 مَبْذُومًا هَدَاهُ: مَبْنَعًا هَمِيمًا: مَدَحًا هَدَاهُ
 مَبْذُومًا: هَكَا مَدَحُهُ: هَمَّ قُلًا كَحَتَمِهِ:

هَبْ بِيَسْجٍ وَجَعَلْنَا كَتَمْنَا حَتَمًا: مَدَحْنَا
 هَدَاهُ كَلَامًا فَصَنَاهَا: بَدَحًا هَدَاهُ: دَوْلًا مَدَحْنَاهَا
 وَجَعَلْنَاهَا وَهَوًّا هَدَاهُ: هَمِيمًا هَدَاهُ: هَدَاهُ تَلَاهَا هَدَاهُ
 حَتَمَ وَجَعَلْنَاهُ دُونَ هَمِيمًا دُونَ هَكَا:

(2) كَلَامًا هَمِيمًا أَمَامَ مَضَى هَوْنَهُ وَهَوْنًا مَتَمَّنَّا
 وَاسْتَمْنَا خَبَالًا مَدَحْنَا هَدَاهُ وَجَعَلْنَاهَا هَكَا: وَجَعَلْنَاهَا كَتَمْنَا
 وَفَكُنَا: أَلَا وَفَكُنَا هَكَا: وَجَعَلْنَاهَا نَوْمًا دَوْلًا وَلَا
 مَدَحْنَاهَا وَجَعَلْنَا كَلَامًا وَجَعَلْنَا: وَبِالْأَمْرِ هَدَاهُ: فَكُنَا
 هَدَاهُ هَكَا مَدَحْنَا هَدَاهُ هَدَاهُ: وَبِالْأَمْرِ دَوْلًا
 خَبَالًا وَجَعَلْنَاهَا خَمَّ دَوْلًا هَدَاهُ: هَمِيمًا هَدَاهُ: هَدَاهُ
 هَدَاهُ: حَتَمْنَا وَجَعَلْنَاهَا دَوْلًا هَدَاهُ: هَدَاهُ هَدَاهُ
 هَدَاهُ: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ:

هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ
 هَدَاهُ: حَتَمْنَا وَهَوًّا هَدَاهُ: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ
 وَجَعَلْنَا هَدَاهُ مَدَحْنَا وَجَدْنَاهَا: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ
 دَوْلًا وَجَعَلْنَا هَدَاهُ: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ
 مَدَحْنَا وَجَعَلْنَاهَا هَدَاهُ: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ
 وَجَعَلْنَاهَا دَوْلًا خَبَالًا خَبَالًا: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ
 مَدَحْنَا: أَلَا هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ: هَدَاهُ هَدَاهُ:

tempt this public church and this public altar and the public priesthood and the baptism that brings forgiveness, our body will not become a temple, nor will our heart become an altar and a fortress of glory. That higher church and its altar, its light and its priesthood, will not be revealed to us. Whither are gathered all the saints who are pure in their heart and dwell in its glory and luxuriate in its light for they do not treat with contempt this blessed nurse who gives birth everyday and educates good envoys and sends [them] to that great church (c.292) in heaven.

This visible church is revealed to everyone for our Lord established its altar, its baptism, and its priesthood, because our Lord and his apostles prayed in it, baptized in it, and they sacrificed in it his body and his blood and ministered in it truly. It is the true church and a blessed mother, which brings up all the children and the body and heart in which our Lord dwells. Because of the Spirit that resides in it, it is the true temple and altar. Because our Lord dwells there, as it is written, 'Your bodies are temples of the Lord and Christ dwells in your interior humanity'.³

From that heavenly church originates everything that is beautiful and from there the light shines on us on all sides. Because its image was the church on earth and its priests and its altar, and through its type of service the body serves outwardly and the heart ministers from within, they imitate and pursue it when they are diligent in this visible church. Because of this, that church is greater than all and is the mother of all the baptized, especially since the person of our Lord shines through it and gives it light.

3. This church—with its altar and baptism—gives birth to people as infants, (c.293) [who] suckle milk until they are weaned; then, they come to education and the understanding of the body and the heart, making their bodies temples and their hearts altars, eating food that is stronger

3. 1 Co 6:19

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and better than milk until they become Perfect and truly eat our Lord, as he had said, 'Whoever will eat me will also live on account of me'.⁴ When they have eaten the true food, as the apostle said, 'Solid food is for the Perfect who have the strength to train to comprehend⁵ what is the height and depth and length and width',⁶ then they will reach that church on high and it will perfect them and they will enter that city of Jesus our King. There they will work in that great and excellent palace, the mother of all the living and the Perfect.

Therefore, let us not despise the visible church, for it is the teacher of all infants, nor let us despise this [church] of the heart that is the fortifier of all the sick, and let us desire ardently that higher [church] that perfects all the saints.

4. There is life in each of the three churches and their ministries, but one glory is better than another. Whoever departs from the ministry of this [visible] church and does not attain that [church] of the heart and that (c.296) higher [church] departs without sins from this world, his good deeds accompanying him—that is excellent. Whoever departs from that [church] of the heart, [that is] even better. Whoever attains in his heart that heavenly church and then departs, blessed is his spirit that becomes Perfect and he will go see our Lord face to face. When, however, a person is diligent in this visible church, he is living in that [church] of the heart and in that higher [church]. Just as when a person is baptized in visible waters, some are baptized in fire and in the Spirit, which are invisible. Just as when a person has faith he loves, and when he has loved becomes Perfect, and when he is perfected he will reign.

But without this visible baptism a person cannot be baptized with fire and the Spirit; and without this visible church a person will not live in that [church] of the heart

4. Jn 6:58

5. Hb 5:14

6. Ep 3:18

and in that higher [church]. If a person has separated himself from [the church] and has served on the mountain,⁷ he will be guilty or lost. Wherever he is, however, the true [church] is faithful to him because it is alive and its covenant will not be dissolved.

5. For just as a wet-nurse who raises an infant teaches [the infant] to eat bread which is better than milk, so this visible church teaches its children to eat something better and much greater so that through it (c.297) they may grow. It is not that the nurse of the infant does not have food; it is that the infant is [too] weak for food and milk is [still] needed by it. It is not that the Spirit that serves the visible church is weaker than that [church] of the heart and that of the Spirit, because one Spirit serves the three of them. The descendants of Adam, however, are very weak, and if [the church] does not instruct them as infants they are not able to receive the solid food.

But what sort of nursing mother is it who has many children of which some are thirty years old and some are thirty days old; how is she able to place before them one kind of food? If she places before them the same solid food only, the child of thirty days will die and the son of thirty years will grow; and if she offers milk only, the thirty day old child will live and grow fat, and the thirty year old son will be tormented [by hunger] and die.

Because of this, even our Lord and his preachers who are the tutors of all people command the thirty day old child, 'Do not eat with adulterers nor have anything to do with prostitutes and gluttons and cursers and with any whose deeds are evil'.⁸ And they say to the thirty year old son, 'Take up the misfortune of the sick⁹ and be all [things] to all [people]¹⁰ and do not talk about anyone (c.300) that he is pagan or unclean or evil,¹¹ even if this is so, and con-

7. That is, worshipped
in a pagan cult.

8. 1 Co 5:9-11

9. Rm 15:1

10. 1 Co 9:22

11. Ac 10:28

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sider everyone better than yourself and in this way you shall grow'.

6. They commanded each person whatever was fitting for him. Because, if the child of thirty days goes to the house of evil people he will perish. If, however, the thirty year old son goes to the house of evil people he will convert them, and if they are not converted, he will not perish because he has become an adult in the Spirit.

Moreover, in this way, they will command one whose nature is childish and not conscious that he must work,¹² and then he will eat until he grows strong. Not on account of bread was the apostle fearful, but lest ceasing from visible work and not knowing how to do hidden work, he might learn lackadaisicalness and falsehood and slander, fall into decrepit discussions and into games and laughter and in stories that are not virtuous, and forget that he is a Christian.¹³

But to him who is greater in his mind and repentant in his heart and knows how to accomplish an invisible deed, our Lord and his preachers said, 'Do not be anxious for your body, about what you shall wear, nor even for yourself of what you shall be nourished',¹⁴ but 'seek that which is higher and meditate upon it'.¹⁵ Because a person in this way is able to correct, reconcile, admonish, and teach people to please the one who gives life (c.301) to all, and to extricate people from stories that are not virtuous and discussions that are not profitable and amusement and inappropriate laughter and hateful words and evil deeds.

Because of this conduct and profit, our Lord did not allow this person, who is a helper for all people, to work on the land, because he said to him as [he had said] to Simon, 'If you love me, feed for me my flock and my sheep, my ewes and my lambs'.¹⁶ This one who feeds the sheep of

12. 2 Th 3:12

13. 1 Tm 4:7; Ep 5:4

14. Mt 6:26

15. Col 3:1

16. Jn 21:15-17

Christ is not able to go guide the plow and work the visible land, but gathers, feeds, and reconciles the sheep who were delivered to him, and his face will be revealed on that day before the one who commanded him, 'Feed my flock and my ewes and my lambs'.¹⁷

7. Blessed is whoever has entered that heavenly church upon which our Lord shines openly, just as this visible sun shines upon this visible church and upon these temples of the body. How many times will this sun set on these? The light of the face of our Lord and Savior Jesus Christ does not depart from that [church] that is above. For even if our Lord is everywhere, he is clearly visible [only] in that heavenly church, but [only to] those who have lowered themselves and have become calm and gentle with everyone, and have fought and made war only with the evil spirits, and have purified their hearts from evil thoughts (c. 304), just as the apostle said, 'Your struggle has not been against people of flesh and blood, but against the principalities and the powers and the evil spirits',¹⁸ and against Satan the destroyer.

Those who have struggled against Satan and have defeated him will deserve this church upon which our Lord openly shines, which is above all, and they will receive that light of his glorious presence. Because our Lord said, 'Blessed are those who are pure in their heart, for they will see God'.¹⁹ For even if there are other beatitudes and other places, to each according to his deeds, that great place is for those who have been purified from evil things and from despicable thoughts. They will be exalted and will see him and be glorified with our Lord Jesus and will receive blessings from his clergy. 'Who shall ascend the mountain of the Lord and who shall dwell on his holy mountain'—which

17. Jn 21:15-17

18. Ep 6:12

19. Mt 5:8

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is the heavenly church? 'He whose hands are clean and is pure in his heart. This one will receive a blessing from the Lord and righteousness from God our Savior',²⁰ who is our Lord Jesus Christ. Praise be to him forever and ever. Amen.

The end of the twelfth *Memra*-about the hidden and public ministry of the church.

20. Ps 24:3-5

مَدَامُنَا وَلَاؤُنْهَ:

وَاللَّهِ يَوْمَ حَبِأُ وَكَعَصْنَا. أَلَا كَمْ وَوَضِعُ أَبَّةٍ يَوْمَ هَاجَا
حَدَّه: هُنَا كَمْ بَقَا كَهْمَا قَمْ مُدُنَا هَوَّيْمَا قَمْ
كَلَّهَا قَوْمَ: وَاللَّهِ يَوْمَ مُدُنُ نَعْمَا « مَعَسَا: مَعَسَا كَه
حَنُكُمُ نُلْصَب. أَمَّيْ »

عَلَمَ مَدَامُنَا وَلَاؤُنْهَ وَكَلَّ لَعَصْمَا وَحَبِأُ صَعْمَا
هَاجَا

Memra-Thirteen

BY THE SAME AUTHOR ON THE WAYS OF THE UPRIGHT

Summary: The most detailed description of the Upright. The step of Uprightness is personified throughout the *memra*. The focus is upon the Upright's social obligations and ministry to others, particularly marriage, commerce, and providing for the needy.
(c.305)

1. Uprightness¹ is sincere in whatever concerns it, but does not approach whatever does not concern it. [Uprightness] claims what belongs to it according to its [fair] measure, but does not get involved in usury or approach a bribe. [Uprightness] possesses wealth righteously and buys and sells as is appropriate before God. [Uprightness] neither deceives nor borrows something it lacks, but claims only what it has loaned without interest, even if it will be one hundred years [before it is repaid].

Whatever [Uprightness] hates it does not do to anyone. In addition, as it desires that a person treat it well whenever it is needy, so it will fill the needs of everyone as it is capable. If a person defrauds it, [Uprightness] will speak

1. Uprightness (*kenuta*) is used throughout this sermon as a personification — 'the person who lives in Uprightness'.

مَدَامُنَا وَٱلْأَكْثَرُ
وَمَدَامُنَا وَٱلْأَكْثَرُ

(1) قَائِلُهَا حَبِيبُهَا أَوَّلُهَا وَلَا وَمَدَامُنَا لَا قَائِلُهَا: وَمَدَامُنَا
أَحَدُهَا حَقِيقَةُهَا: هُوَ وَمَدَامُنَا لَا هُمَا هُوَ وَمَدَامُنَا لَا هُمَا
تَقَعُهَا حَقِيقَةُهَا هُوَ وَمَدَامُنَا أَوَّلُهَا وَمَدَامُنَا أَوَّلُهَا: هُوَ
مَدَامُنَا هُوَ وَمَدَامُنَا وَمَدَامُنَا: هُوَ وَمَدَامُنَا وَمَدَامُنَا
حَقِيقَةُهَا وَلَا قَائِلُهَا: أَوَّلُهَا وَمَدَامُنَا وَمَدَامُنَا.
هُوَ وَمَدَامُنَا وَمَدَامُنَا: أَوَّلُهَا لَا حَقِيقَةُهَا: هُوَ وَمَدَامُنَا وَمَدَامُنَا
تَقَعُهَا هُوَ وَمَدَامُنَا وَمَدَامُنَا: هُوَ وَمَدَامُنَا وَمَدَامُنَا
وَمَدَامُنَا: أَوَّلُهَا وَمَدَامُنَا وَمَدَامُنَا: هُوَ وَمَدَامُنَا وَمَدَامُنَا
أَحَدُهَا وَمَدَامُنَا وَمَدَامُنَا: هُوَ وَمَدَامُنَا وَمَدَامُنَا: هُوَ
مَدَامُنَا وَمَدَامُنَا وَمَدَامُنَا: هُوَ وَمَدَامُنَا وَمَدَامُنَا: هُوَ
مَدَامُنَا. هُوَ وَمَدَامُنَا لَا مَدَامُنَا: أَوَّلُهَا وَمَدَامُنَا وَمَدَامُنَا

its judgment before one or two and then three [others]. If [that person] is not persuaded to repay what belongs to Uprightness without usury, then [Uprightness] will speak before the whole church. If (c.308) he is not persuaded before the church, [Uprightness] will commit its judgment to God and turn away from him, while still speaking with him and not murmuring against him.

But neither does [Uprightness] approach nor harm nor reproach the person who harms [it]. It is not permitted for [Uprightness] to strike and swear lest it slip from the law. In addition, [Uprightness] is not permitted to expect that God will do evil to anyone at all.

For [God] said, 'Do not rejoice in the ruin of your enemy lest a double [portion] shall happen to you.'² This commandment is spoken to whoever harbors enmity. Uprightness, however, has no enemy, unless a person desires to become its enemy through iniquity.³ [Uprightness] is not permitted to call a person by another name and to grieve him or [to call him] fool or contemptible or stupid or spiteful, for if it is able to give him honorable names [it does so]; yet if not, [Uprightness] does not give him insulting names, but calls a person simply by his [regular] name.

2. Uprightness honors its parents who have given it birth and they do not hear from [Uprightness] a harsh word. [Uprightness] honors the elders and greets them [respectfully]. [Uprightness] honors the priests, heeds their words,⁴ and goes to them. It gives the best of all its crops to its priests and the best of its dough and the first-born of whatever it possesses⁵ and it brings [all of that] to the house of the Lord (c.309), without being envious of the tranquil life of the priests, who bury its dead, visit its sick, and teach and edify its living.

On Sunday, [Uprightness] places in the Lord's house some of [the fruit of] its labors for the needy because [the

2. Pr 24:17

3. Didache 1:3

4. Didache 4:1

5. Didache 13:3-7

latter] visit the house of our Lord. During the observances of fasting, [Uprightness] brings to the house of the Lord whatever it saves. [Uprightness] is concerned to go and pray at the right time and to see whether there are [any] needy there it could help so that it might receive a reward from our Lord. [Uprightness] loves its friends, but does not hate its enemies. If a person hates [Uprightness, Uprightness] keeps it to itself, while making peace with him and with everyone. If it cannot speak good things about a person, neither [will it say] bad things. If [Uprightness] does not become a person's friend, neither will it become its enemy.

If a person is unjust and is afflicted—and [even though Uprightness] knows that he does not repay [what he has borrowed]—[Uprightness] will give him freely as much as it is able to give. If a person's reckoning is evil, [Uprightness] keeps it to itself and does not harm him and, if possible, [Uprightness] will do something beautiful for him. It does not requite the evil action of a person in order to treat him badly. [Uprightness] reconciles the house of brothers and honors the entire community of the Lord. [Uprightness] distributes honor to everyone as is appropriate, honoring the elders and the old women and its deaconesses, and that is good, and [Uprightness] is honored by them as is just.

3. [Uprightness] takes [only] one wife without songs, (c.312) foul language, and commotion. [Uprightness] worships the Lord and his Son and his Holy Spirit. [Uprightness is] neither a glutton nor a drunkard nor a boastful one nor a cheat, but [even if] it is greatly wronged, it speaks [only] what is right.

[Uprightness] is not envious of a person who lives comfortably nor does it quarrel in the fellowship of Uprightness. Its love reconciles a woman to a man; he reconciles [himself] to her; and they comfort everyone who is troubled and a stranger in whatever way they can. [To Uprightness] a man and a woman are equal, or a man and a man, or a woman and a woman.

مَدَامُنَا وَٱلْأَكْدَامُنَا

وَبَحْصَانَا وَفَضْلُ رُحْبِنَا. هَذَانِ أَهْلُ هَيْئَتِنَا وَنَهْمُنَا: مَدَامُنَا
 وَبَحْصَانَا حَصَانَا وَفَضْلُنَا مَهْمُنَا: هَذَانِ أَهْلُ كَدِّهِمْ وَأَلْفَانَا
 أَلْفَانَا حَبْرَانَا هَاسِرَانَا أَلْفَانَا أَهْلُ هَيْئَتِنَا أَلْفَانَا أَنَا:
 وَبَحْصَانَا أَهْلُ مَدَامُنَا. هَذَانِ أَهْلُ رُحْبِنَا: هَذَانِ أَهْلُ هَيْئَتِنَا لَا
 هَيْئَتِنَا. هَذَانِ هَيْئَتُنَا هَذَانِ: هَذَانِ أَهْلُ رُحْبِنَا هَذَانِ: كَدُّ
 أَهْلَانَا أَهْلَانَا أَهْلَانَا هَذَانِ: هَذَانِ أَهْلُ كَدِّهِمْ أَهْلَانَا لَا مَدَامُنَا
 أَهْلَانَا: أَلْفَانَا لَا حَقَّقَانَا. هَذَانِ أَهْلُ رُحْبِنَا لَا هَيْئَتُنَا كَدِّهِمْ:
 هَذَانِ أَهْلُ حَقَّقَانَا.

هَذَانِ أَهْلُ كَدِّهِمْ هَذَانِ: هَذَانِ أَهْلُ رُحْبِنَا كَدِّهِمْ وَلَا فُضْلَانَا:
 مَدَامُنَا كَدِّهِمْ أَهْلَانَا أَهْلَانَا أَهْلَانَا. هَذَانِ أَهْلُ
 رُحْبِنَا هَذَانِ: هَذَانِ أَهْلُ كَدِّهِمْ أَهْلَانَا أَهْلَانَا كَدِّهِمْ:
 هَذَانِ أَهْلُ رُحْبِنَا أَهْلَانَا أَهْلَانَا. هَذَانِ أَهْلُ رُحْبِنَا أَهْلَانَا
 وَأَلْفَانَا كَدِّهِمْ. هَذَانِ أَهْلُ رُحْبِنَا: هَذَانِ أَهْلُ كَدِّهِمْ
 أَهْلَانَا وَفَضْلَانَا: هَذَانِ أَهْلُ كَدِّهِمْ أَهْلَانَا أَهْلَانَا: هَذَانِ
 هَذَانِ أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا:
 هَذَانِ أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا

(3) مَدَامُنَا أَهْلَانَا أَهْلَانَا وَلَا رُحْبَانَا وَلَا فُضْلَانَا أَهْلَانَا وَلَا
 أَهْلَانَا: هَذَانِ أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا:
 لَا أَهْلَانَا وَلَا أَهْلَانَا وَلَا أَهْلَانَا وَلَا أَهْلَانَا: أَلْفَانَا أَهْلَانَا
 أَهْلَانَا أَهْلَانَا أَهْلَانَا.

هَذَانِ أَهْلَانَا أَهْلَانَا أَهْلَانَا وَلَا رُحْبَانَا أَهْلَانَا وَأَلْفَانَا:
 هَذَانِ أَهْلَانَا أَهْلَانَا أَهْلَانَا: هَذَانِ أَهْلَانَا أَهْلَانَا:
 أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا أَهْلَانَا:
 أَهْلَانَا أَهْلَانَا: أَهْلَانَا أَهْلَانَا: أَهْلَانَا أَهْلَانَا.

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They clothe the naked, just as our Lord said. They open the door to the strangers on a cold or hot day, and they have pity upon [other] people as upon themselves. In short, as they desire that people do to them, so they treat [others], knowing that [because] they do not want anyone to do evil to them, [so] they should not do evil to others. The Upright have observances of fasting, and [other] observances to keep and learn the law of the Lord their God, and to give alms through them. In short, on the day when they have ceased from their labors, they have prayed, fasted, or given alms. If this were not so, why would they be idle?

The Upright have [particular] hours of prayer so that they might worship the Lord their God three times a day, once in the morning, and in the evening, and in the middle of the night, as it is written, 'They shall stand up and praise you for your righteous judgments'.⁶ (c.313) Such is Uprightness. And so God commanded Adam on the day he left heaven and loved the earth.

4. Uprightness' love does not withhold any possession it has, whether of food or drink or clothing; but it will give liberally to everyone, to the good and the bad. Once evening is come, [Uprightness] reconciles with whoever is angry with it,⁷ [and] if the [angry person] is persuaded, [well and good]. If not, however, it commits the judgment to our Lord. Between him and his neighbor he seeks [only] what is owed him, and does not put him to shame before the community. If someone steals from him and he catches him, he takes back what is his and releases him without dishonor. If he has nothing, he releases him without disgrace and does not despise the person who sins against him.

With 'yes' or 'no', he swears concerning every dispute. He does not lie or practice divination or consult oracles, use magic or charms, and he does not use spirits or soothsayers, amulets or phylacteries. He lives blamelessly and

6. Ps 118:62

7. Ep 4:26

gives alms out of his own [possessions]. He neither emulates nor imitates a man who commits iniquity and his path prospers. In the middle of his years—if he wishes—he becomes holy, [celibate,] and pleasing like Enoch, who after he had begotten Methuselah,⁸ became holy and did not taste death.⁹ That is, if he will renounce all he possesses, he will become like Enoch while bearing the Cross.

5. Whoever journeys in this Uprightness and in this love, while he is in his house with his property and with (c.316) his wife, is living in the ways of the first Upright ones. If he desires to become Perfect, he [must] empty himself, become celibate and abandon everything and become attached to our Lord in heaven and become dead from the use of the world. He will ascend to these great commandments and receive the Paraclete and know all truth as our Lord makes known to him. Quickly he will be perfected and bear the Cross. But, if he departs from the world in that Uprightness and in that love while he has his house, he will increase in Uprightness and inherit the portion lower than that of the Perfect.

6. Those who act this way and keep these commandments of Uprightness are virtuous, [even] while they are in trade and commerce, taking one wife as is appropriate for Uprightness and for the ways of the world, treating well every person as they desire that everyone should treat them well, in as much as possible.

Whoever has a good word should give a good word to whomever has need of it. Whoever has food and clothing should give food and clothing to whomever has need of it. Just as they hate that someone should do evil to them, so they should not treat anyone badly. As they wish that everyone should forgive them, in word and in deeds, they should forgive evildoers. Those who live this way are

8. Gn 5:21

9. Heb 11:5

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subordinate [only] to the Perfect. If they desire to leave everything (c.317) and empty themselves, they shall quickly understand all truth and be perfected. If, however, they depart from the world while they are Upright, they are subordinate [only] to the Perfect.

7. [One who possesses] the love of Perfection does not possess anything except clothing and food for the day, does not desire anything earthly, and does not get involved in earthly matters.¹⁰ Moreover, he avoids everything that is on earth and possess nothing of earthly things, teaching and treating well every person with a just and true word, becoming a servant of everyone through love.

That means, however, he will admonish this one and teach that [other] one, loving and honoring everyone and praying for everyone.¹¹ In this manner, he will become a servant—observing our Lord in heaven the entire day, and not being able to labor at anything physical without being greatly tormented in his conscience if he works in the transitory world. Rather, he will be fastened on to the Cross, all his members being bound up [in order not to do] evil things, yet being free for the service of good spiritual matters. His mind is bound up in our Father in heaven, and in every time and in every place praises and worships him. [One who possesses] the love of Perfection is not allowed not to love and pray for everyone.

The Perfection of the apostles says the following, ‘We desired to die and bring to our Lord the evil and sinful ones, even by force in order that they might praise him’. Because (c.320) greater is the love of Perfection than that of Uprightness, the Perfect desired to die [so that] sinners may live. Whoever is like this will mature greatly and will know this as it is written, ‘Whoever loves our Lord loves everyone more than himself’;¹² that is, he will know the truth according to the will of our Lord Jesus.

10. Didache 11:6

11. Didache 2:7

12. 1 Jn 4:21; Didache 2:7

8. As for [one who possesses] the love of the prophets, as the Lord had spoken to him, [so] he lived; and as he was commanded, so he walked. As for the love of the apostles, our Lord will command him to consider everyone as better than himself. As for the love of the prophets, wherever the Lord had told him to love, he had loved; and wherever he commanded him to hate, there he had hated. The prophets, however, desired that they should love completely and be perfected, [yet] the Lord held them back from Perfection because he had sent them to kill the wicked, his enemies, through them. It is not right for the love of Uprightness to give to the good, but to hold back from the evil ones, but [to do] as God commanded him—love his neighbor as himself, which means all people.

9. Uprightness, which is complete in its knowledge and in its deeds, has some of its ways mixed in the love of Perfection. Because of this, [Uprightness] falls short of Perfection (c.321) because it has not emptied itself and become celibate, and because anxiously it loves bodily things and refreshes itself. [Uprightness] does not reside in the joy of spiritual things and enjoy [them], nor does [Uprightness] increase in the holiness of the wisdom of God, nor is purified, nor exults, nor grows strong, nor rejoices, nor refreshes itself, nor is fed, nor lives spiritually.

It is not right for [one who possesses] the love of Uprightness to give disreputable names to people, but [he should] call [them] honorable ones, 'my lord' and 'my mistress', and older people 'my father' and 'my mother', and his neighbors 'my brothers' and 'my sister', and the younger ones 'my son' and 'my daughter'.

If they do not like to refer to everyone in this way and become Upright ones, they should call a person by his [regular] name,¹³ but not give him hateful names and grieve

13. Mt 5:22

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him and so sin. For the evil one teaches people to call one another names.

The end of the thirteenth *Memra*-on the ways of Uprightness.

مُحَمَّدًا وَآلَهُ

وَسَلِّمْ. كَيْفَا ۝ مِنْ مَوْلَا كَحَبَّتُمْ بِصَلِّهِ مَقْدَرًا
بِحَسْبِ
مَحْمَدٍ مُحَمَّدًا وَآلَهُ وَخَلَا وَهُدَا وَنَارُهُ ۝

Memra-Fourteen

ON THE UPRIGHT AND THE PERFECT

Summary: A series of dichotomies describing first the Upright in terms of duties—avoidance of evil actions and emotions. The Perfect are juxtaposed, always transcending these worldly parameters and conflicts. (c.324)

1. The Upright do not commit adultery and are not condemned; but the Perfect do not [even] lust and are not diminished.¹

The Upright neither plunder nor cheat nor take advantage [of others], nor seek what is not their own; but the Perfect neither possess nor build nor plant, and they do not inherit the land nor work for food and clothing, but live like a pauper in grace.

The Upright do not swear, except 'yes' or 'no', about anything; but the Perfect speak only what our Lord wishes, because not even with 'yes' or 'no' will they transgress and be diminished.

The Upright are sanctified from the evil (c.325) of the earth, [but] not from its possessions, its benefits, or its fellowship; but the Perfect rise above every inheritance of the visible earth and above all its evils and its possession and

1. Mt 5:27-28

مَحَامِدًا وَأَوْحَدًا حَقًّا
وَمَا قَانَا مَعًا حَقًّا

(1) قَانَا لَا حُسْبَ وَلَا مَدَسَحَ: حَقًّا وَهَ الْأ
وُكَّعَ وَلَا مَدَسَحَ وَهَ.
قَانَا لَا حَرْبَ وَلَا لُحْصَ وَلَا خُحْصَ وَلَا حُجْ كَبَلَا
وَمَدَّهَ: حَقًّا وَهَ لَا مُنَبَّ وَلَا حُجَّ وَلَا بُرْجَ: هَلَا نَبَا
كَوْخَا: هَلَا فُلْجَبَ مَهْلَا مَسْخَا أَلْخَصَا: أَلَا مُلَا
حَلْجَهَا مَسْخَا.
قَانَا لَا مَعْجَ أَلَا آهَ وَلَا خَا فَا رَحَّ: حَقًّا وَهَ
أَسَ وَرُحَا مَدَّ أَمَدَّ حَلْجَهَ: مَهْلَا وَأَهْلَا خَا هَلَا
نَبَا حَزَّهَ هَلَا حَزَّهَ.
قَانَا مَبْعَعٍ مَعَ كَمَلَا وَأَوْخَا: كَهَ مَعَ مَسْخَا
هَلْجَا هَلَا مَعَا أَهْلَا: حَقًّا وَهَ مَنَكَّ مَعَ مُدَّ
نَبَا هَلَا وَأَوْخَا وَمَدَسَحَا مَعَ مُدَّ حَقْلَا هَلَا مُدَّ
مَسْخَا

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riches, and above temporal intercourse and all its delights.

The Upright distinguish impure animals from pure ones and eat from the latter; but the Perfect rise above pure and impure things.

The Upright build and possess, not as [if] forever, but live in the world as strangers; the Perfect neither build nor possess, nor do their minds abide on the earth.

The Upright discern good people from evil ones and are moved with compassion upon the latter; the Perfect consider [others] as better than themselves.

The Upright uproot anger and are at rest from it; the Perfect not only are at rest from anger, but also love their slayers and pray for them and for all people.

The Upright exact what is theirs from wherever they lend or buy without usury or contracts; but the Perfect do not borrow or possess more than meager food and humble clothing. (c.328)

2. The Upright reproach, but are not angry, admonishing with lowliness and teaching with love. The Upright feed the hungry and clothe the naked and rescue the afflicted with their [own] possession and riches; but the Perfect give away all of their possession at once to the needy and the afflicted, taking up their cross and following their Lord spiritually,² and spiritually they serve him loving all people and praying for them.

The Upright have one or two doors in heaven and knock on them five times a day; but [for] the Perfect all of heaven consists of doors before them and all day they look there, praising and glorifying our Lord and walking spiritually from glory to glory and seeing our Lord as in a mirror in their heart.

The Upright inherit this side of the city of the Perfect; but the Perfect live with our Lord in Eden and in heavenly Jerusalem because they have become similar to him.

2. Mt 19:21; Mk 10:24; Lk 18:22

مَدَامُنَا وَأَوْحَدُهَا

هَمْزٌ مُجَرَّدٌ، تَقْفَا هَمْزٌ أَوْ هَمْزٌ وَاحِدٌ هَمْزٌ مُجَرَّدٌ
وَمَجْرُومٌ.

قَاتِلَا فَنَعْبِ مَتَفَا لُفْقَا لَمْ وَجْتِلَا هَامِكِ مَدَامُنَا:
مَجْتِلَا وَمِ مَدَكِبِ مَجْ وَجْتِلَا هَمْزٌ لُفْقَا.

قَاتِلَا حَبِ هَمْزٌ كِهْ أَسْ وَحَلِكُمْ هَمْزٌ حَلِكُمْ
أَسْ نَهْتِلَا: مَجْتِلَا لَا حَبِ هَلَا قَبِ هَلَا مَقْفَا وَحَبِ هَمْزٌ
كَأَوْحَا.

قَاتِلَا فَنَعْبِ لُفْقَا مَجْ كَبِلَا هَمْزٌ وَسَمِبِ كَبِلَا هَمْزٌ:
مَجْتِلَا أَسْ وَمَجْتِلَا وَمِ مَدَامُنَا هَمْزٌ مَجْتِلَا هَمْزٌ.

قَاتِلَا مَجْ مَجْتِلَا هَمْزٌ أَسْ مَجْتِلَا هَمْزٌ
كِهْ مَجْ مَجْتِلَا كَلِكُمْ هَمْزٌ أَسْ مَجْتِلَا هَمْزٌ أَلَا أَلَا
حَمَلُهُ كَتَبَهُ، وَسَمِبِ هَلِكُمْ هَمْزٌ كَبِلَا هَمْزٌ.

قَاتِلَا أَحَبِ وَمَكَبَهُ، مَجْ أَمَلَا وَأَهْ أَمَلَا أَمَلَا:
وَجْتِلَا هَلَا مَجْتِلَا: مَجْتِلَا وَمِ لَا مَقْبِ هَلَا قَبِ: مَدَامُنَا مَجْ
مَجْتِلَا مَجْتِلَا هَلَا مَجْتِلَا مَجْتِلَا.

(2) قَاتِلَا وَمِ هَلَا وَمِ: أَلَا أَلَا أَلَا حَمَلُهُ:
هَلَا مَجْتِلَا. قَاتِلَا مَجْتِلَا قَاتِلَا مَجْتِلَا مَجْتِلَا مَجْتِلَا
هَمْزٌ لَا كَتَبَ مَجْتِلَا هَمْزٌ مَجْتِلَا: مَجْتِلَا وَمِ
مَجْتِلَا كِهْ كَلِكُمْ مَجْتِلَا حَبِ مَجْتِلَا مَجْتِلَا هَلَا كَتَبَ
هَمْزٌ كَبِلَا هَمْزٌ أَلَا مَجْتِلَا مَجْتِلَا: هَمْزٌ
مَجْتِلَا كِهْ: مَجْتِلَا كَلِكُمْ، حَمَلُهُ مَجْتِلَا

قَاتِلَا أَمَلَا كَبِلَا مَجْتِلَا أَمَلَا أَمَلَا: مَجْتِلَا
مَجْتِلَا مَجْتِلَا مَجْتِلَا: مَجْتِلَا وَمِ مَجْتِلَا مَجْتِلَا
مَجْتِلَا مَجْتِلَا مَجْتِلَا مَجْتِلَا مَجْتِلَا مَجْتِلَا
مَجْتِلَا: مَجْتِلَا مَجْتِلَا أَسْ وَحَمَلُهُ مَجْتِلَا
قَاتِلَا كَلَا مَجْ مَجْتِلَا وَحَمَلُهُ مَجْتِلَا: مَجْتِلَا وَمِ
حَبِ هَمْزٌ هَلَا مَجْتِلَا مَجْتِلَا مَجْتِلَا: مَجْتِلَا

The Upright are not able to do all the will of our Lord, unless they come to holiness³ and empty themselves; but the Perfect do these things and live with our Lord.

The Upright do not know (c.329) today all the ways of our Lord, unless they come to holiness and empty themselves; but the Perfect do [know] and act and hear the voice of our Lord, as he said, 'My sheep hear my voice and follow me, but do not know the voice of a stranger'.⁴

The Upright glorify God with trembling and turn aside from evil; but the Perfect understand the height and depth and length and width. With all the saints who have been perfected they have understood and triumphed and ascended to the supernal Jerusalem. The Perfect reach Zion and Jerusalem, which is in heaven and the spiritual paradise.

The Upright just barely attain this side of [the Perfect], and are much lower than the Perfect.

3. The Upright are not troubled and do not wander from the commandments of our Lord, which are [established] in Uprightness; but the Perfect are better and rise above them and convert all those gone astray, and because their hearts are pure, they see the Lord. Whoever is not pure of heart is not able to see him, but will inherit the place that is right for him.

The Upright do not curse anyone, nor call a person a fool or stupid or contemptible and do not lie against anyone; but the Perfect honor and bless everyone, teaching everyone not to lie against his neighbor.

Everyone (c.332) is exalted according to his manner of life and according to his rank, his wearied mind, and the lowliness of his soul. As for the rest, everyone is rewarded in that world, whether good or bad, according to what he has done—whether good or evil—in this world. As the

3. celibacy

4. Jn 10:16

صَادِحًا وَوَحْدًا حَقًّا

قَاتِلُوا لَّا مَظْهَرَ لِحُبِّهِ كُفْرًا وَخَشْيَةً أَلَّا تُغْلَبُوا وَهُوَ الْعَزِيزُ الْحَكِيمُ

قَاتِلَا مَا بَيْنَ يَدَيْهِ وَهُتَفُوا بِهِ وَضَعُوا يَدَهُمَا عَلَيْهِمَا أَلَّا يَأْتِيَا هَٰذَا الْحَبِيعَ ۖ هَٰذَا لَهُمْ أَهْلُهُمْ: هَٰذَا لَهُمْ أَهْلُهُمْ وَهُنَا لَهُمْ مَصْرُفُهُمْ ۖ وَلَا تَلْبِسُوا صُلْحَكُمْ مَصْحًا: أَلَّا يَأْتِيَا هَٰذَا الْحَبِيعَ ۖ هَٰذَا لَهُمْ أَهْلُهُمْ وَهُنَا لَهُمْ مَصْرُفُهُمْ ۖ وَلَا تَلْبِسُوا صُلْحَكُمْ مَصْحًا: أَلَّا يَأْتِيَا هَٰذَا الْحَبِيعَ ۖ هَٰذَا لَهُمْ أَهْلُهُمْ وَهُنَا لَهُمْ مَصْرُفُهُمْ ۖ وَلَا تَلْبِسُوا صُلْحَكُمْ مَصْحًا:

قَالُوا كَلَّا، وَإِنَّا لَمُفْحَصُونَ لَآئِلُهُمْ وَمُصْهِبُهُمْ مِمَّنْ جَعَلْنَا:
جَعَلْنَا رُبَّ مَدِينَةٍ وَوَهَبْنَا لَهَا مِصْرًا وَوَهَبْنَا لَهَا مِصْرًا: ثُمَّ
جَعَلْنَا مِصْرًا مِصْرًا وَوَهَبْنَا لَهَا مِصْرًا وَوَهَبْنَا لَهَا مِصْرًا: ثُمَّ
جَعَلْنَا مِصْرًا مِصْرًا وَوَهَبْنَا لَهَا مِصْرًا وَوَهَبْنَا لَهَا مِصْرًا: ثُمَّ
جَعَلْنَا مِصْرًا مِصْرًا وَوَهَبْنَا لَهَا مِصْرًا وَوَهَبْنَا لَهَا مِصْرًا: ثُمَّ

هَاتَا لَهَا مَدَامُ هِيَ لِحَصْبِهَا هِيَ هَاتَا لَهَا مَدَامُ هِيَ لِحَصْبِهَا هِيَ

(3) قَاتِلَا لَا قَعْدَ لَكُمْ وَلَا يُجِبُ عَنْكُمْ قَوْمُ بَقِيَّةِ يَوْمٍ
وَقَاتِلَا بِحَقِّهِمَا: قَاتِلَا رُبَّ مَنَافِقٍ هُمْ مَعَكُمْ حَتَّى
تُفْزِعَهُمْ هُمْ مَخَفُكُمْ لِقَاتِلَا هَؤُلَاءِ جَدَّهَ لِحُضْنِ سُلَا:
هَؤُلَاءِ وَلَا يَفُكُّ جَدَّهُ لَأَمْثَلِ وَتُسْمِيَةً: أَلَا مَنَا أَلَا وَوَرَمَ
كَهْ.

قَاتِلُوا لَأَحْسَنِهِمْ لَائِعٌ وَلَا مُنَبِّ لَائِعٌ وَمَا لَهُ هَطْلًا أَوْ
مَهْلًا وَلَا مَبْكَكٍ حَائِعٌ مَمْنَعًا وَهْ مَمْنَعًا مَمْنَعًا
حَائِعٌ مَمْنَعًا وَلَا يَبْ حَائِعٌ حَائِعٌ

هَكَذَا لَيْسَ أَيْ وَهِيَ هَذِهِ مَعْصِيَةٌ هَذِهِ وَهِيَ
وَحْيِيَّةٌ هَذِهِ وَهِيَ مَعْصِيَةٌ هَذِهِ وَهِيَ
كُلُّهَا هَذِهِ أَيْ قَبْرٌ وَهِيَ كَذَلِكَ وَهِيَ
وَحْيِيَّةٌ هَذِهِ كَذَلِكَ هَذِهِ كَذَلِكَ هَذِهِ
هَكَذَا لَيْسَ أَيْ وَهِيَ هَذِهِ مَعْصِيَةٌ هَذِهِ وَهِيَ

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apostle said, 'We must all stand before the tribunal of Christ in order that each one of us may be rewarded [for] whatever he has done in his body'.⁵

There are some whose torment is more severe than that of his neighbor; there are some [others] upon whom it is fitting there should be mercy,⁶ because he was compassionate and will escape from torment. Whoever hears the word of our Lord, however, whether about Uprightness or Perfection, will not come to judgment, unless he does so in order to be glorified before the tribunal of Christ in the sight of all the world, or to judge the sinners, as our Lord said, 'Whoever hears my words will depart from death to life'. 'But the person who is in the Spirit, that is, he who knows the truth and has become Perfect, will judge everyone and by no one is judged.'⁷

4. Blessed are you, Lord Jesus Christ. (c.333) How upright and how good you are, for your greatness is immense and your grace is immeasurable. Everyone as he seeks you, so he will find you. As he compels his disposition to keep your law, so he will grow. As much as one increasingly lowers himself, so he will be glorified.

The end of the fourteenth *Memra*-on the Upright and the Perfect.

5. 2 Co 5:10

6. Mt 5:7

7. 1 Co 2:15

مَدَامُنَا وَأَوْحَدُهَا:

وَأَمَّا عَكْسُهَا: وَفَكَّ كَصَمِّمْ أَيْ كَحَمِيمٍ كَحَمِيمٍ كَحَمِيمٍ
وَمَعْنَاهُ: وَنَافَعٌ أَيْ أَيْعِدْ مَدَامُنَا حَقَّقْنَاهُ مَدَامُنَا وَحَبِّبْ
كَلِمَةً.

أَيْ أَيْعِدْ مَدَامُنَا أَعْتَمِدْهُ مَدَامُنَا وَنَحْنُ: هَذِهِ هَذِهِ
وَبِهِ هَذِهِ هَذِهِ وَنَحْنُ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا
مَدَامُنَا. مَدَامُنَا وَنَحْنُ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا
وَمَعْنَاهُ: حَبِّبْنَا لَا أَلَّا: أَلَّا هَذِهِ أَلَّا مَدَامُنَا وَنَحْنُ
مَدَامُنَا مَدَامُنَا حَبِّبْنَا حَبِّبْنَا حَبِّبْنَا: أَيْ وَنَحْنُ
حَبِّبْنَا: أَيْ وَنَحْنُ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا
مَدَامُنَا حَبِّبْنَا. حَبِّبْنَا وَنَحْنُ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا
هَذِهِ: حَبِّبْنَا وَنَحْنُ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا

(4) حَبِّبْنَا أَيْ حَبِّبْنَا نَحْنُ: مَدَامُنَا حَبِّبْنَا حَبِّبْنَا
هَذِهِ هَذِهِ: أَيْ حَبِّبْنَا حَبِّبْنَا وَنَحْنُ: مَدَامُنَا
هَذِهِ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا
هَذِهِ وَنَحْنُ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا
نَحْنُ نَحْنُ: هَذِهِ نَحْنُ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا

مَدَامُنَا وَأَوْحَدُهَا: وَنَحْنُ: مَدَامُنَا وَنَحْنُ: مَدَامُنَا

Memra-Fifteen

ON ADAM'S MARITAL DESIRE

Summary: An extended discourse on the origins and consequences of the human sexual drive. Celibacy, a principal requirement for Perfection, is the proper channel for sexuality. Sexual lust is not innate in human beings, but derives from the temptations of Satan. As a result, marriage is provisionally sanctioned.
(c.336)

1. So now let us explain this marital desire that came into being through Adam, how it came to be in him and how it might be removed from his children. After he had sinned and was censured, a law was established for him, inferior to that first [law]. By this same law [God] permitted him to marry. Because he had desired to become physical and not spiritual, that is, earthly and not heavenly, it was then that carnal desire came to exist in him, for Adam desired intercourse as a result of the teaching of the evil one who had plotted to make him fall from the sanctity¹ of the angels and imitate wild beasts.

Now Adam had turned his thoughts to these [things] before [God] had permitted (c.337) him to marry, seeing that the evil one had taught him while he was [still] without

1. *qadīṣuta* = continence, abstinence from intercourse

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lust, and Adam and Eve supposed that everything that the evil one had taught them would come to be. But if God had not had compassion upon Adam, the evil one would have cast him into the pit; Satan desired that [Adam] become like him and be subservient to him.

Blessed is the Good [God] who opens the door to every one who repents.

2. At first Adam and Eve accepted the evil idea and coveted the beauty of the earth. The woman saw the tree—how it was desirable to eat from²—and it became an object of lust to the eyes, just as today we know that gold and silver, property and clothing, and the delicacies of the earth are desirable. They initially desired these things in the hope that they could become like their Creator, through the deadly appetite that the evil one had put into their ears and after which their mind speedily followed. There did not exist in them any lust to desire intercourse, but they greatly desired it because the evil one had directed their gaze [to it] through cattle. That is why David said, ‘A person who has not taken notice of his honor’,³ because he was holy like the angels and peaceful like the heavenly ones. But he saw an animal and wished to imitate it in sexual intercourse.

They had not had any desire (c.340) of the instinct for [sexual] union until they had been persuaded by the evil one to become earthly people and to acquire earthly toil and wealth. So God permitted them to marry and to labor after he had cursed them. Lust and the procreative instinct⁴ was in them because they had sinned and violated his commandment. They hated holiness⁵ and loved intercourse. They did not really desire it, but [they did so] in that hope that they could become great like God.⁶ Now let us show from this that Adam and Eve had no lust while they had not yet sinned.

2. Gn 3:6

3. Ps 49:12

4. Literally, ‘the instinct of the seed’.

5. That is, celibacy.

6. Rm 8:20

مَصَادِقُ وَمُضَعَلَاتُ:

دَهْ وَفَلَا: هَهْخَه اُوم مَهْا وَهْا فَا فَبَم وَفَلَا
 اَنْسَ كَبَا: كَهْ كَهْ كَهْ كَهْ لَا وَنَم جَلَا: م: حَبَا
 وَبَبَبَب وَهْا كَبَا: وَنَهْا مَهْا اَمَهْا رُحَا وَهْا
 هَوْبَعْدَبَه اَسَد اَبَه.

حَبَب وَهْ لُحَا وَفَلَا لُحَا حَفَا وَالْأَدِ
 (2) حَبَبَا هَفَا حَبَبَبَا حَبَبَا مَحَد
 وَحَد اُوم هَهْخَه وَاَوَا اَوَا: هَسْا هَم
 اَبَا لَلَا وَنَبَب حَبَبَا مَهْ: هَوَا وَهْا وَهْ
 حَبَبَا: اَنْسَ وَنَم مَبَبَب وَنَبَب وَهْ وَهْا مَهْا
 هَمَبَا هَهْخَه هَهْخَه وَاَوَا: هَهْخَه وَهْ مَبَب
 كَا مَحَد وَهْ اَب حَهْخَه: حَبَبَا وَهْا وَنَم
 كَبَا حَوْبَه: هَهْخَه وَهْ وَهْ وَهْ. كَه وَهْا
 دَهْ كَه وَفَلَا وَنَم حَبَبَا: رَحْ دَه وَهْ
 مَحَد وَنَبَب اَنْسَ كَبَا حَبَبَا: مَهْا وَهْ وَهْ
 وَنَبَا وَنَبَب لَا اَبَب وَنَبَب وَهْا مَبَب اَب مَحَدَا
 هَمَبَب اَب مَحَبَبَا: مَهْ حَبَبَا وَهْ وَهْا دَه
 حَهْخَه وَهْا:

هَكَا وَهْا دَهْ وَفَلَا وَنَبَا وَنَبَا
 حَبَبَا وَنَبَا وَهْا وَهْا وَهْا وَهْا وَهْا
 هَهْا وَنَبَا: هَهْخَه دَهْ كَه وَنَبَا وَهْا
 وَهْ وَهْا: هَهْخَه دَهْ وَفَلَا وَهْا وَهْا
 مَهْا وَهْا: هَهْخَه دَهْ وَهْا وَهْا
 وَهْا وَهْا: هَهْخَه دَهْ وَهْا وَهْا
 وَهْا وَهْا: هَهْخَه دَهْ وَهْا وَهْا
 وَهْا وَهْا: هَهْخَه دَهْ وَهْا وَهْا
 وَهْا وَهْا: هَهْخَه دَهْ وَهْا وَهْا

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3. It is written, 'Adam and Eve were naked, but they could not see their own nakedness',⁷ that is, like infants who are bare and do not know what nakedness is. In this, they did not have a despicable thought, but if they had known, they would have put on clothes.

Therefore, what man or woman is able to stand before one another naked and not have the lust in their heart aroused, seeing one another naked, apart from those whose heart is pure from lust and who are holy in their heart and bodies, just as Adam and Eve were before they had sinned? On account of this our Lord said, 'If you do not turn back and become like these children, you will not become like that first creation of Adam',⁸ who had not yet (c.341) transgressed against the commandment of his Maker.

Before Adam and Eve had sinned, they were naked like infants, but since the lust in their heart was not aroused they were not ashamed, just as infants are not ashamed. Once they had sinned, and sin existed in their heart, directing them to desire intercourse, [then] 'They saw that they were naked':⁹ that is, they knew the shame they had not known. Just as from the [moment] sin existed in the heart of Adam and Eve, and they desired intercourse. God allowed them to marry—the instinct and lust of intercourse being in them; so today when the descendants of Adam, who love holiness, have striven against and killed the sin from the heart with lowliness and love, then they will abandon physical lust and turn away from it, ascending to the desire for God. Then God will command that lust be removed from the heart and the instinct from the body completely. Then they will become 'holy' like children, as our Lord said, 'If you do not turn around and become like these children, you shall not become as you were'¹⁰ before you had sinned, in this purity in which I created your father, while he had not yet transgressed against my command-

7. Gn 2:25

8. Mt 18:3

9. Gn 3:7

10. Mt 18:3

مَدَامَنَا، وَمَضَعُهَا

[illegible][illegible]

ment. And if you do not become like this, you are not worthy (c.344) of me to be perfected and glorified with me.'

4. Now infants neither lust nor judge, nor are they anxious, but they may cry at any time. We who are purified, however, judge and are anxious, but cannot cry at any time since we fall short of our Lord. Our Lord said, 'Those who are worthy of the resurrection are like the angels of God and are not able to die'.¹¹ That is, those who know my words and keep them are like the angels.

How therefore can we say that lust is not going to be removed from people? Do, therefore, the angels have lust, since our Lord said, 'You will become like them'?¹² If you say that [only] in that [other] world will we become like angels, then let us listen to what our Lord said, 'as you are found, so shall you live'. However great you are in this world, so you shall be greater in that new world. If you say that there are people in whom lust remains until they depart from this world, then will lust rise up with them on that Judgment Day? I say, 'Not so!' But if a person does not adopt the image of the angels—who do not have fleshly desires and carnal lust—(c.345) in this world, he will not become like them in that world, as our Lord said.

5. Our Lord promised, 'Everything that you ask, you shall receive. There is nothing that you shall ask while believing in me that shall not be yours.'¹³ Therefore, why do we not ask our Lord for us to become like angels without passions and physical lust, and [so] live according to the perfect will of our Lord?

Perhaps you will say to me, 'I will be glad to ask him, but let him give me this request, which is a great gift given in love and prayer, in fasting and in lowliness. But we ask

11. Lk 20:34

12. Clement of Alexandria *Stromata* II, 12, 87.

13. Mt 21:22

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and do not receive.' Because we do not do the perfect will of our Lord and do not keep these major commandments of his, because we do not love or lower ourselves like our Lord lowered himself, he does not give us our perfect request unless we become dead to [this] world and judge and kill our bodies because of the sin which inhabits us until we kill it. 'Those who have put on Christ crucify their flesh against all desires and lusts', and then they put him on. See how people who have put on Christ subdue their bodies and do not allow their bodies to rejoice and rest in the ease of this world, in its pleasures (c.348) and in its lust. Then their bodies die from sin, yet they have put on Christ. Because of this he said, 'If Christ is in you, the body is dead on account of sin, but the Spirit is alive on account of righteousness'.¹⁴

6. 'Food', Paul said, 'does not commend us before God',¹⁵ because those who have walked this way have not been helped, but have forgotten God after they had eaten and reveled, and the anger of God rose up against them. Do you see how food and pleasures do not allow us to stand before God? Therefore, on account of that hope, the evil one had taught Adam and Eve, 'In this way you shall become as great as God', and then 'There is a way for you to be fruitful and multiply,¹⁶ and to do everything you desire, as does the Creator'.

Adam wanted to rebel and consented to imitate the intercourse of animals. Adam did not know, however, that if they had kept the commandment they would have been fruitful and multiplied, as he had made Eve fruitful by the word of our Lord without lust. Although they would not have been able to do a thing without the word of the Lord, still they believed that without our Lord what the evil one had said would come to be. Adam sinned and erred in this because he obeyed the advice of the evil one. He was not able

14. Rm 8:10

15. 1 Co 8:8

16. Gn 1:28

مَدَامُنَا وَمَصْعَدَانَا

هَلَا نُحَسِّنُ مَعْلَمًا وَلَا نُحَسِّنُ رَحْمَةً وَمَنْ حَسَّنَا:
 دَعَا وَلَا تَلَمَّحُ فَمَبْتَدِئًا وَأَكْبَرُ وَهَوْنًا هَلَا نُحَسِّنُ هَلَا
 مَدَامُنَا أَمْ وَالْمَصْعَدَانَا: مَعْلَمًا هَلَا لَا مَدَدَ كَيْ
 هَلَاكُمَا هَلَا حَسَّنَا: أَلَا كَيْ تَدْعُو مَتَدَا حَلَاكُمَا:
 هَلَا فَكَيْتُمْ هَلَاكُمَا: مَعْلَمًا هَلَا وَمَدَا وَسَلَامًا
 وَمَدَا كَيْ: حَلَا وَمَلَكَيْتُمْ كَيْ. أَمَّا كَيْ وَلَحْمَ
 كَمَعْسَا حَسَّنَا: رَكْعَةً كَمَعْسَا مَلَكَيْتُمْ هَلَاكُمَا:
 هَلَاكُمَا هَلَا كَمَعْسَا: سَلَا أَيْدِي أَمَّا أَمَّا وَهَلَا
 فَكَيْتُمْ هَلَا أَمَّا وَلَحْمَ كَمَعْسَا: هَلَا مَدَدَ كَيْ
 وَهَلَا هَلَاكُمَا كَيْتُمْ هَلَا وَمَدَا حَلَاكُمَا هَلَاكُمَا:
 هَلَاكُمَا: هَلَا مَدَا فَكَيْتُمْ هَلَا مَدَا وَسَلَامًا:
 هَلَاكُمَا كَمَعْسَا. مَعْلَمًا هَلَا أَمَّا: هَلَا مَعْسَا حَقًّا
 فَكَيْتُمْ مَدَا هَلَا مَعْلَمًا وَسَلَامًا: وَمَدَا وَهَلَا سَلَا هَلَا
 مَعْلَمًا أَوْفَعًا:

(6) حَقَّاكُمَا أَمَّا فَهَلَا هَلَا مَصْعَدَانَا كَيْ مَدَا
 كَيْ: مَعْلَمًا وَلَا أَمَّا: أَمَّا وَمَلَكَيْتُمْ دَعَا: أَلَا هَلَا
 لَكُمَا مَدَا وَأَمَّا هَلَاكُمَا: هَلَاكُمَا دَعَا وَهَلَا: وَمَدَا
 سَلَا أَيْدِي أَمَّا لَا مَدَدَ كَيْ حَقَّاكُمَا هَلَاكُمَا وَمَدَا مَدَا
 كَيْ: هَلَا هَلَا هَلَا هَلَا كَيْ أَمَّا: هَلَا كَيْتُمْ
 أَمَّا: وَمَدَا كَيْ مَدَا أَمَّا: أَمَّا كَيْ: هَلَا كَيْ
 أَمَّا كَيْ فَهَلَا وَهَلَا: هَلَاكُمَا: هَلَاكُمَا وَهَلَا
 أَمَّا: أَمَّا وَهَلَا كَيْ:

هَلَاكُمَا أَمَّا وَمَدَا هَلَاكُمَا: وَمَدَا حَلَاكُمَا
 وَمَدَا هَلَا وَمَدَا: هَلَا أَمَّا أَمَّا وَهَلَا هَلَا هَلَاكُمَا
 هَلَاكُمَا فَهَلَا: أَمَّا وَهَلَا: هَلَا حَلَاكُمَا مَدَا: وَلَا
 هَلَا: أَمَّا وَهَلَا: هَلَا مَدَا: وَمَدَا لَا مَدَدَ هَلَا
 حَلَا: هَلَا مَدَا: أَلَا هَلَا: وَمَدَا حَلَا مَدَا وَمَدَا
 حَلَا: هَلَا سَلَا أَمَّا هَلَا: هَلَاكُمَا وَهَلَاكُمَا
 وَهَلَا: لَا أَمَّا

to perform a deed without the Creator, but was overthrown and departed from the Paradise (c.349) of the Kingdom.

Perhaps you will say, 'Since he was not able to do a single thing without the Creator, why did [God] drive him out and close the door of Paradise so that he may not reenter?' Was his error small, seeing he desired to become an opponent to his Creator, to sit opposite him and resist him, since he thought he could become like [God] and challenge him with power? For had he not thought, 'I take no account of him', he would have been afraid of his commandment and would have listened to him. But he was also defiled without lust by what the evil one had placed in their ears. Immediately after they had obeyed and had given their attention, the evil thought made the taste of death enter and it was impressed on their heart.

If you say, 'Look, the [genital] members were meant for intercourse', but you [really] do not desire intercourse, [you should say] that the Creator made them in order for you to urinate.

7. Therefore, keep the commandments today as [God] has spoken to you and come to that Perfection that Adam had wasted. When you have come to that thing from which Adam fell, see, it has removed the lust from you. When you became a celibate without lust you will see that these members are for urinating and not for intercourse. Because when you become a celibate, lust will never ascend again upon your heart, (c.352) and you will no longer desire intercourse just as a dead person whose soul is removed does not desire it.

On the other hand, [if] your freedom listened to the evil one and you desired [intercourse] like Adam, your Creator will angrily give it to you as he had to Adam. [God] is angry because we renounce the celibacy of the angels and imitate the beasts. [God,] however, will have compassion upon you as he had upon Adam and you will observe Uprightness and be alive while you [are involved] in intercourse.

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If you say, 'Why did he make masculine and feminine?' Are you going to blame him because he created male and female? He will respond to you, 'In no way does it harm you, if you do not desire to become like the beasts, nor like the angels'. 'A person watched the animals and desired to become like them',¹⁷ and hated the celibacy of the angels—that is, in the hope that he will become greater than the angels and be like their Lord. The angels were in distress because of the fall of Adam and because of the anger that he received from the evil one. There was in that time enmity between the heavenly ones and the mortals because Adam despised the word of his Creator. So today, therefore, once we have kept the words of our Lord, the heavenly ones will be reconciling with us. After (c.353) Jesus revealed himself, he revealed to whoever wishes to become like the first creation of Adam. Before the advent of our Lord, the kingdom of Heaven was difficult [to enter] because it was not revealed to everyone, and there were few who disciplined and lowered themselves and did the will of God and attained it. Today, however, it is revealed to all who love him.

8. Therefore, when Adam and Eve left heaven and loved the earth and these visible things, they transgressed against the law of the Creator. God came to find fault with them but had compassion upon them, establishing for them another law after they had transgressed against the first [law], and God allowed them to marry. Then the lustful instinct of marriage came to exist in Adam and Eve, and, because of all their transgressions, they were married.

It is written that after God had indicted Adam and allowed him to acquire that thing he had desired, Adam departed from Paradise and worked the soil from which he was taken.¹⁸ [Adam] knew Eve and she gave birth to Cain.¹⁹

17. Clement of Alexandria, *Stromata* III, XVII, 102

18. Gn 3:17,23

19. Gn 4:1

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There are different kinds of lust: the lust of intercourse is one, and the lust of 'you shall not desire whatever belongs to your neighbor'²⁰ is another. So also today, when the descendants of Adam have desired heaven and left the earth and everything in it, they have drawn their mind and bodies away from transitory abundance (C.356) and their mind was humbled, in contrast to how [Adam] knew to exalt himself and to leave heaven and inherit the earth.

9. Therefore, once they have emptied and lowered themselves, as they were exalted in the beginning, the instinct of lust is uprooted from them. Just as when their mind loved the earth and all in it—God allowed lust to be in them. So today—when they have abandoned the earth and all in it, and have given heed to our Lord in heaven, and attained that thing that Adam had lost, and have known what is the truth, the height and depth, the length and width²¹—they will be freed from the instinct of lust. God will sever it from them and they will become like the angels in heaven who do not lust.

The apostle said, 'These things I say: as you have prepared your members as a weapon for sin, so prepare the ear to hear Uprightness'.²² And now, just as we know [how] to leave heaven and inherit the earth, so let us leave the earth and inherit heaven, and see, we will triumph over the exhortation of the evil one. Since evil is mixed in the intercourse [permitted to] Uprightness, as a result of this [evil], adultery and fornication have increased and something more evil than fornication—something that God hated, which makes the descendants of (C.357) Adam fall even from Uprightness.

Therefore, those who empty themselves from the world, and give heed in heaven to their Lord and worship their God and love everyone, will become 'holy' and dwell

20. Ex 20:17

21. Ep 3:18

22. Rm 6:19

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with our Lord in the higher realm. Those who bind and loose in the world and buy and sell, owning possessions justly and treating the needy well while not treating anyone badly, are the Upright who are inferior to the Perfect. For the Uprightness of people does not treat poorly anyone who treats it badly, but it does away with its goods and flees from evil, just as Isaac had left behind his father's water wells when they quarreled with him. He named [the wells] 'Satan' and 'Contentious' because they had quarreled and contended with him,²³ and he migrated from there; and just as Abraham and Isaac had given up their wives and neither condemned nor quarreled, yet God administered their judgment.

10. Therefore, those who do good and are honest some of the time, but sometimes treat a person poorly, do not abide either with Uprightness or with evil, being familiar with both. As with today, we see people who do what is below the Upright, these who are inferior to the Perfect. The Upright are those who utilize the good things, while not treating anyone badly. Those who do good half [of the time] and [do] evil [the other] half, even if they are chastened, God is (c.360) merciful to them because they have been merciful to people. Those whose good deeds are fewer than their evil deeds, God is not unjust in forgetting their [good] deeds; just as he will repay them for their evil deeds, so also [God will repay them for] their good deeds.

Those who were without good deeds and without evil actions, and who neither treated anyone well nor badly, will not descend to Gehenna nor will inherit the Kingdom. They are considered better than Gehenna and live in the place that suits them and our Lord does to them whatever he wishes. While they have not treated anyone badly, still they have withheld from everyone their compassion. They have kept that word, 'Whoever does evil will be tormented',

23. Gn 26:19-22—*Satana* and *Asaqa*, (Syriac)

مَدَامُنَا وَمَصْعَدَانَا:

حَمُّ مَدُنٍ حَذَاهَا حَكْمًا. هَذَا مَكْمٌ وَمُصْعَدٌ هَعْنِي حَكْمًا
 هَذَا مَكْمٌ هَعْنِي حَقَائِدًا هَعْنِي حَقَائِدًا هَعْنِي حَقَائِدًا: كَب
 لَائِعًا لَا مَحْطَاءً: قَاتَا أَنَّهُ وَحَدًا وَحَدًا: قَاتَا أَنَّهُ
 وَحَدًا لَا مَحْطَاءً حَمُّ وَحَدًا كَد: أَلَا مَحْطَاءً رَحْمَةً
 هَذَا مَكْمٌ حَمًّا: أَمِ وَحَدًا أَمْسُفَ كَدًا وَحَدًا وَحَدًا
 كَبِ بَرِّ كَدَد: هَذَا مَحْطَاءً مَحْطَاءً مَحْطَاءً كَدًا وَحَدًا
 هَذَا مَحْطَاءً كَدَد: هَعْنِي مَكْمٌ مَكْمٌ: هَذَا مَكْمٌ وَحَدًا
 أَمْسُفَ هَذَا مَكْمٌ هَذَا مَكْمٌ: أَلَا كَدًا وَحَدًا

(10) أَمِ مَكْمٌ مَكْمٌ وَحَدًا هَذَا مَكْمٌ وَحَدًا: هَذَا مَكْمٌ
 مَكْمٌ مَكْمٌ لَائِعًا: أَلَا كَدًا قَاتَا أَنَّهُ هَذَا مَكْمٌ
 حَمًّا: حَمًّا مَكْمٌ مَكْمٌ: أَمِ وَحَدًا مَكْمٌ مَكْمٌ
 وَحَدًا وَحَدًا مَكْمٌ قَاتَا: أَمِ وَحَدًا مَكْمٌ مَكْمٌ
 حَمًّا: قَاتَا وَحَدًا مَكْمٌ مَكْمٌ وَحَدًا مَكْمٌ: كَب
 لَائِعًا لَا مَحْطَاءً. أَمِ مَكْمٌ وَحَدًا وَحَدًا مَكْمٌ
 هَذَا مَكْمٌ حَمًّا: أَمِ مَكْمٌ وَحَدًا: حَمُّ كَدًا وَحَدًا
 كَدَد: مَكْمٌ وَحَدًا وَحَدًا وَحَدًا وَحَدًا: أَمِ
 وَحَدًا وَحَدًا مَكْمٌ مَكْمٌ مَكْمٌ حَمًّا: أَلَا كَدًا
 وَحَدًا مَكْمٌ: أَمِ وَحَدًا كَدَد مَكْمٌ حَمًّا: أَمِ
 أَلَا كَدَد.

أَمِ مَكْمٌ وَحَدًا وَحَدًا وَحَدًا: أَلَا كَدَد: هَذَا مَكْمٌ
 لَائِعًا هَذَا مَكْمٌ: أَلَا كَدَدًا مَكْمٌ هَذَا مَكْمٌ مَكْمٌ
 مَكْمٌ مَكْمٌ مَكْمٌ مَكْمٌ مَكْمٌ مَكْمٌ مَكْمٌ
 وَحَدًا مَكْمٌ حَمًّا: أَمِ وَحَدًا وَحَدًا لَائِعًا: هَذَا
 مَكْمٌ وَحَدًا مَكْمٌ مَكْمٌ مَكْمٌ مَكْمٌ مَكْمٌ مَكْمٌ

but have abandoned that [other] word, 'Whoever does good will inherit eternal life'. Therefore, they deprived their souls of pleasure and guarded their souls from torment.

However, this Uprightness, which is honest with its own, treats everyone well as best as it can, not doing evil to anyone. This [Uprightness] is subordinate to Perfection, because it has not emptied itself from the earth nor attained the height and depth, the length and width.²⁴ These people, who have neither treated a person well nor badly, are between those who are tormented and those who are in the place of life. As they have lived in this world between those who do virtuous things and those who do evil things, and have done neither good nor evil things with these, (c.361) that is so because 'In the Father's house there are many rooms'.²⁵

11. Our Lord said, 'Whoever is unrighteous in a little is unrighteous in much; and whoever is faithful in a little is faithful in much'.²⁶ Whoever cannot discern this word, or justifies or condemns all creation through it, is not one of these who are perfected because they do not consider themselves subject to it, since all their mistakes are taken away. These who act impiously and avoid all good things do not consider themselves subject to it. Not even the Upright consider themselves subject to iniquity, but they are greatly inferior to the Perfect. Because they have neither emptied themselves nor have become celibate, they have not been able to do the perfect and acceptable will of God.

Because the Perfect are fulfilled and do not have faults, not [even] a little one after they were perfected, and [because] the impious were not in the least righteous after they became impious, these [two groups] are not part of this word. This word, however, includes everyone who has a little righteousness or a little iniquity, but neither to allow one to ascend higher nor to descend with the impious.

24. Ep 3:18

25. Jn 14:2

26. Lk 16:10

مَصَدُّوهُ وَمُصْعَلُهُ:

هَمْزُهُ: حَصَلَا أَوْ وَصَحَّ وَصَلَاتُنَا سَتَا وَحَلَلَمَ:
مُصْعَلٌ كَرِهَ تَعَمُّدَهُ مَحَّ حَصْعَلًا هَلَكَةً تَعَمُّدَهُ مَحَّ
مُهْنَمًا.

قَائِلًا وَبِ أَوْ بِي وَأَوْسًا حَبْلًا هَصْلًا حَصْلَمَ
حَبْلُهُمْ كَابِتِي: كَبَّ لَا حَصْلًا لِأَنَّهُ: أَوْ جَدُّ مَصْعَلًا
أَمْلًا: مَحْلًا وَلَا أَهْلًا وَصَدَّ مَحَّ أَوْسًا هَلَا أَوْسًا وَهَجَا
هَمْزًا هَلَا هَمْزًا هَصْلًا. أَمْلًا وَبِ أَمْلًا وَلَا أَمْلًا هَلَا
أَمْلًا لِأَنَّهُ: هَمْزًا حَصْلًا وَصَعْلًا مَحَّ حَصْلًا
وَأَمْلًا هَمْزًا كَالِوَا وَسْتَا: أَمْلًا وَهَمْزًا حَصْلًا حَصْلًا
أَمْلًا وَبِحَبِّ مَحْلًا حَصْلًا وَبِحَبِّ مَحْلًا: هَلَا حَصْلًا
أَمْلًا حَصْلًا هَلَا حَصْلًا حَصْلًا حَصْلًا حَصْلًا: هَمْزًا
أَمْلًا هَمْزًا: وَأَمْلًا هَمْزًا أَمْلًا حَصْلًا

(11) مَحْلًا مَحْلًا: وَصَحَّ وَصَلَاتُنَا حَصْلًا
هَمْزًا: هَمْزًا وَصَلَاتُنَا مَحْلًا مَحْلًا مَحْلًا: أَوْ بِي
مَحْلًا مَحْلًا وَلَا مَحْلًا: أَوْ أَمْلًا حَصْلًا حَصْلًا: أَوْ
بِي حَصْلًا حَصْلًا: حَصْلًا مَحْلًا وَصَلَاتُنَا
وَلَا مَحْلًا مَحْلًا: مَحْلًا مَحْلًا مَحْلًا مَحْلًا
مَحْلًا مَحْلًا: هَلَا مَحْلًا مَحْلًا مَحْلًا مَحْلًا
مَحْلًا مَحْلًا مَحْلًا: أَمْلًا قَائِلًا مَحْلًا مَحْلًا
مَحْلًا: أَمْلًا مَحْلًا مَحْلًا مَحْلًا مَحْلًا وَلَا مَحْلًا
هَمْزًا: لَا مَحْلًا مَحْلًا مَحْلًا مَحْلًا مَحْلًا
هَمْزًا.

مَحْلًا وَبِ وَصَلَاتُنَا مَحْلًا: هَمْزًا حَصْلًا
حَصْلًا هَلَا مَحْلًا مَحْلًا: هَمْزًا هَلَا مَحْلًا مَحْلًا
مَحْلًا مَحْلًا: أَمْلًا حَصْلًا مَحْلًا مَحْلًا مَحْلًا
وَأَمْلًا حَصْلًا مَحْلًا مَحْلًا مَحْلًا مَحْلًا: هَمْزًا
مَحْلًا: هَلَا مَحْلًا مَحْلًا مَحْلًا مَحْلًا مَحْلًا
مَحْلًا مَحْلًا.

Memra-Fifteen

Therefore, those who argue that our Lord has only one place of Life and a single Gehenna, where do they place these people who are a little unjust and a little righteous? (c.364) For, see, the word of our Lord does not allow them to ascend to the upper realm where there are no faults, nor does it allow them to descend to Gehenna where there is no life.

Whoever does not get rid of all faults, and loves all people, good or bad, will not be able to reach the level of Perfection. Whoever lacks even one is less than the Perfect. Therefore, every person is repaid according to his deeds. One who commits a hundred murders is not equal to one who commits only one murder. However, if that [latter] one answers to one soul, the other answers to one hundred; and if one is tormented once, the other is tormented a hundred times. Do not say that they are tormented the same way, but when the torment of the one who killed one person is completed, then, after him, the other will be tormented a hundred times more.

12. All the prophets and the Upright and the righteous who had attained Perfection, but died before the coming of our Lord without becoming Perfect, [our Lord] perfected them in the eyes of the apostles, as Paul said, 'Without us they should not be made perfect'.²⁷ For not even the Paraclete, who teaches lowliness before everyone and love for all, was sent to them just as he had been sent to the apostles. They waited all their lives for there to be peace, but it did not happen. (c.365) They knew that the Savior would come to the world through the spirit, which was in them and give peace to all.

[This spirit] was promised also to Adam when he wept and prayed and made supplication, 'I will come and perfect those who pursue love and Perfection' from which he had fallen. Therefore, since there was no peace in their time,

27. Heb 11:40

they were not perfected because the Father and Lord wished to bring about reconciliation by the Passion and Cross of his Son.

But if before his coming, all the world wished to become like Moses or Elijah, our Lord would have allowed them to become Perfect and he would not have needed to come to birth and to the dishonor of the Cross. He would have broken down the wall of enmity, due to the transgression of the commandment, while sitting in heaven with great honor, and the prophets would have ceased from the slaughter of the heathens and the wicked and been perfected.

If the first covenant had been found blameless—that is perfect—why would the second covenant have been required? In the latter covenant, the Lord broke down the ancient wall of enmity. The first Upright who are found blameless are those who had walked in the word of our Lord.

13. The Perfect do not take wives, nor do they work in the field, nor acquire possessions, nor (c.368) have a place to lay their heads on earth like their teacher.²⁸ The Upright and the righteous used the land and sometimes reached Perfection when they had emptied themselves and became holy. When some of them practiced virginity they matured greatly, but they were not perfected, because the Lord had held them back even from Uprightness, when he had sent them to kill his enemies. But all these died in Uprightness and in faith, though they did not receive their reward,²⁹ and he foresaw the apostles who are greater than them. The apostle had said, 'Without them they should not be made perfect'.³⁰

Therefore, our Lord perfected in front of the apostles these who had died while not being perfect, because he had held them back from Perfection. On account of this,

28. Mt 8:20

29. Heb 11:13

30. Heb 11:40

Memra-Fifteen

he did not act unfairly but perfected them in front of the apostles, and God exalted them after he had perfected them, 'They were seen with him in the heavenly cities',³¹ they and the apostles.

The rest of the righteous whom the Lord had not held back from Perfection, as he had held back the prophets, preferred to remain in Uprightness, just as the contemporary Upright do. But [they do] not [remain] as the Perfect, since they were not perfected like the prophets whom the Lord perfected with the apostles, because they had not pursued (c.369) love and Perfection like them.

14. When the apostles departed from their bodies from this world they were with our Lord; when Jesus perfected the prophets in front of the apostles, they entered and dwelt with them in the heavenly cities and rejoiced with them and with our Lord. For our Lord himself had held them back from Perfection, because at that time it was right, as it was written, 'After the resurrection of our Lord, [some of] the righteous who had died ascended and were seen in the heavenly cities'.³²

Today, whoever desires to journey to reach the prophets, unless he lives in the ways of the apostles, however, cannot be like the prophets, because the Lord greatly exalted the prophets and the righteous ones—those who had pursued Perfection—after he had perfected them. God has not allowed his laborers today to conduct themselves like the prophets. This was written in the Gospel, 'Some of the righteous who had died rose up and were seen in the heavenly cities with our Lord'.³³ He did not say, 'All of them', because our Lord did not resurrect from the graves with himself the bodies of all the righteous. He made ascend with him [only] those who had pursued Perfection, to show the higher and lower [beings] the resurrection that is to come and the glory that is prepared for their bodies and

31. Mt 27:53

32. Mt 27:52-53

33. Mt 27:52-53

مَدَامُنَا وَمَصْعَدَانَا

لَا يَهْد قَارِفًا هَـجْرًا أَنَّهُ حَبِ عَتَسَا هَاهُمْ أَنَّهُ
كَلَّهَا مَحِي وَهَـجْرًا أَنَّهُ: هَاهُمْ هَـجْرًا حَقًّا حَكَّتَا:
هَـجْرًا هَـجْرًا.

عَنْهَا وَمَحِي وَهَـجْرًا أَلَحِي وَكَلَّ مَدَامُنَا طَلَا أَنَّهُ مَحِي
هَـجْرًا: أَلَحِي وَطَلَا هَـجْرًا حَكَّتَا: أَلَا هَـجْرًا رَحْمَةً وَهَـجْرًا
حَقَّتَا: أَلَحِي قَارِفًا وَمَحِي هَـجْرًا: هَـجْرًا أَلَحِي هَـجْرًا: وَلَا
أَلَحِي: أَلَحِي حَكَّتَا وَهَـجْرًا أَنَّهُ مَدَامُنَا حَبِ عَتَسَا:
مَحِي وَلَا وَهَـجْرًا هَـجْرًا أَلَحِي حَكَّتَا: مَحِي هَـجْرًا
هَـجْرًا.

(14) عَتَسَا وَمَحِي حَبِ عَتَسَا مَحِي فَهَـجْرًا مَحِي هَـجْرًا
حَكَّتَا: حَبِ مَدَامُنَا هَـجْرًا: هَـجْرًا حَبِ هَـجْرًا هَـجْرًا
حَبِ عَتَسَا حَكَّتَا هَـجْرًا هَـجْرًا حَقَّتَا حَكَّتَا هَـجْرًا
حَبِ عَتَسَا حَبِ مَدَامُنَا: مَحِي هَـجْرًا طَلَا هَـجْرًا أَنَّهُ مَحِي
هَـجْرًا: وَهَـجْرًا رَحْمَةً هَـجْرًا حَكَّتَا: أَلَحِي وَهَـجْرًا:
وَمَحِي حَكَّتَا مَحِي: هَـجْرًا: هَـجْرًا مَحِي وَهَـجْرًا وَهَـجْرًا:
هَـجْرًا: هَـجْرًا حَقَّتَا حَكَّتَا.

مَحِي وَمَحِي وَهَـجْرًا وَهَـجْرًا حَكَّتَا: أَلَا مَحِي:
حَكَّتَا وَهَـجْرًا لَا هَـجْرًا أَلَحِي حَكَّتَا: وَهَـجْرًا وَهَـجْرًا:
أَلَحِي وَهَـجْرًا هَـجْرًا حَكَّتَا هَـجْرًا: حَكَّتَا أَنَّهُ مَدَامُنَا
هَـجْرًا: مَحِي وَهَـجْرًا: هَـجْرًا أَلَحِي حَكَّتَا حَكَّتَا:
مَحِي وَأَلَحِي حَكَّتَا: هَـجْرًا وَهَـجْرًا: هَـجْرًا حَكَّتَا حَكَّتَا:
وَهَـجْرًا وَهَـجْرًا وَهَـجْرًا: هَـجْرًا حَقَّتَا حَكَّتَا
حَبِ مَدَامُنَا: هَـجْرًا وَهَـجْرًا: مَحِي وَهَـجْرًا وَهَـجْرًا:
وَهَـجْرًا وَهَـجْرًا وَهَـجْرًا: هَـجْرًا حَكَّتَا حَكَّتَا: أَلَا
وَهَـجْرًا حَكَّتَا هَـجْرًا مَحِي وَهَـجْرًا: هَـجْرًا حَقَّتَا حَقَّتَا
وَهَـجْرًا حَكَّتَا حَكَّتَا مَحِي وَهَـجْرًا: هَـجْرًا حَقَّتَا حَقَّتَا

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souls—all who had died and are dying in the love of our Lord and of all his preachers, (c.372) the first and the last ones. For it was necessary that their bodies and souls were perfected together, just as the apostles were perfected while they were yet wearing their bodies.

15. So that you may know why Paul said, ‘Before our eyes all the prophets and Upright and righteous who have done the perfect will of our Lord are perfected, but have not received their promise’,³⁴ he said:

You Perfect ones have reached the mountain of Zion and the city of the living God, the Jerusalem in heaven and the camps of the myriads of angels, the church of the first born who are enrolled in heaven, and God the judge of all, the spirits of the Upright who have been perfected, and Jesus the mediator of the New Covenant.³⁵

He demonstrated by this that their souls are changed, because he showed that they were perfected.

Paul also made known that the prophets and the apostles are with our Lord today by what he said: ‘When we depart from the body we shall be with our Lord until that judgment day comes [when] the bodies of all the Perfect will be resurrected in glory; and they will be swallowed up in the light of their spirits, and glorified with our Lord forever and ever’.³⁶ As they had suffered with him, so they will be glorified with him. ‘If a person suffers with him’, said (c.373) Paul, ‘he shall also be glorified with him’.³⁷

34. Heb 11:13

35. Heb 12:22-24

36. 2 Co 5:8

37. Rm 8:17

Memra-Fifteen

16. If today a person observes Uprightness and attains it, the advent of our Lord will be revealed to him just as it happened, as well as the way of life of the apostles. He will discern the commandments through which the apostles were perfected and he also will know by which [commandments] that the world will love. If he comes to the way of life of the apostles, he will receive the Paraclete and be perfected. He will go to the prophets and the apostles and be exalted there, to the degree he has thought little of himself here.

If he lowers himself more, the Lord will be revealed to him in this world and he will hear the voice of God and be able to distinguish the voice of God from the voice of Satan. When he understands the whole truth, the voice of our Lord will be distinguishable to him from that of Satan.

Yet, if a person remains in that Uprightness of the ancients, yet does not leave the earth as the apostles left it and fasted to the whole world,³⁸ he will not be able to receive the Paraclete. The whole truth will not be revealed to him, nor will he be able to hear the voice of God like the prophets, but a pledge of the Holy Spirit³⁹ exists in him. He knew how the apostles had left the earth and fasted to the world,⁴⁰ and then had received the Paraclete, but he is not able to attain the thing that the Paraclete had revealed to them. But he knew the power of these commandments of Uprightness, 'Love the Lord your God with (c.376) all your heart and people as yourself,⁴¹ and that thing that you hate, do not do to your neighbor, and as you wish that people do to you, so also you should do to them'.⁴² He knew that in these four commandments there is all Uprightness. Moreover, he knew that these [commandments],

38. Cf. Gospel of Thomas 27

39. Literally, 'an intermingling'; cf. A. Guillaumont, 'Les 'arrhes de l'Esprit' dans le Livre des degrés' in *Mémorial Mgr Gabriel Khouri-Sarkis* (Louvain, 1969) 107-113.

40. Cf. Gospel of Thomas 27

41. Mt 22:37,39

42. Lk 6:31

مَدَامَنَا، وَمَضَعُهَا

(16) اِنْ اِئْتَىٰ رَجُلٌ مِّنْكُمْ مَّوَدَّةَ بَيْنٍ مِّنْ بَيْنِ اٰیْمَةٍ فَاِلٰی اُولٰٓئِكَ يَرْجِعُ الْاَمْرُ
فَاِذَا جَاءَ اَحَدُكُمْ بِبَيِّنَةٍ مِّنْ وَرَثَةٍ فَاِلٰی اُولٰٓئِكَ يَرْجِعُ الْاَمْرُ فَاِذَا جَاءَ اَحَدُكُمْ
بِبَيِّنَةٍ مِّنْ وَرَثَةٍ فَاِلٰی اُولٰٓئِكَ يَرْجِعُ الْاَمْرُ فَاِذَا جَاءَ اَحَدُكُمْ بِبَيِّنَةٍ مِّنْ وَرَثَةٍ
فَاِلٰی اُولٰٓئِكَ يَرْجِعُ الْاَمْرُ فَاِذَا جَاءَ اَحَدُكُمْ بِبَيِّنَةٍ مِّنْ وَرَثَةٍ فَاِلٰی اُولٰٓئِكَ يَرْجِعُ
الْاَمْرُ فَاِذَا جَاءَ اَحَدُكُمْ بِبَيِّنَةٍ مِّنْ وَرَثَةٍ فَاِلٰی اُولٰٓئِكَ يَرْجِعُ الْاَمْرُ

[illegible]

١٠ وَجِئْتُ صَفْحًا لَهُ دَعْوَةٌ قَائِلًا: وَقَبِّلْهَا: هَلَّا
 عُصَمَ لَهُ لَأَوْحًا أَضْلًا وَمَعْصَمَهُ عَتِكُمْ هُزْءَهُ
 حُلُكُلًا قُدَّ: لَا مَعْصَمَ صَفْحًا قَبِّلْهَا: هَلَّا
 قَبِّلْهَا لَهُ قُدَّ عَنَّا: هَلَّا قُلًّا وَكُلًّا عَصَمَ أَمْ بَحَّا:
 أَلَا هَلَّا جِهَ لَمْ يَحْضَلْ وَهُوَ لَمْ يَفْعَلْ: هَلَّا أَمْ مَعْصَمَهُ
 عَتِكُمْ لَأَوْحًا هُزْءَهُ حُلُكُلًا: هَلَّا مَحْضَلْ هَلَّا
 قَبِّلْهَا: قَبِّلْهَا لَهَا: وَجِئْتُ قَبِّلْهَا لَا مَعْصَمَ
 وَبُؤْر. أَلَا مَبَّ سَلَا وَكُلَّ قَبِّلْهَا قَائِلًا: وَوَسَمَ
 حَصْنًا كَلَمَرٍ مَعَ قُدَّ كَحْبٍ هَلَّا حَصْنًا أَمْ نَعْفُ:
 هَلَّا وَقَبِّلْهَا وَهَلَّا كَحْبٍ حَصْنًا لَا مَحْبٍ: هَلَّا وَرُطَا
 أَيْ وَنَحْبِهِ كَحْبٍ حَصْنًا: هَلَّا أَوْ أَيْ كَحْبٍ هَلَّا:
 هَلَّا وَدَحْ كَحْبٍ أَوْحًا قَبِّلْهَا أَلَمَّ قُدَّ قَائِلًا: هَلَّا
 أَلَمَّ وَكُلَّ

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'An eye for an eye and evil for evil',⁴³ were not spoken to him. He does not do them and will go out from this world in Uprightness and will be gathered to the place of the Upright.

17. People should really know about this: everything that our Lord had spoken to the prophets in that time while they were not yet perfected, [is] because [he] had held them back from Perfection, since he had known that they would be perfected with the rest of the righteous. [God] does not speak openly today with anyone because no one is yet Perfect, nor will [God] speak with anyone until they come to Perfection and [God] knows that they will be able to hear him. As he had said, 'Whoever loves me keeps my commandments and I will love him so that I will show myself to him and reveal about myself to him and he will understand the power of my mysteries in what I manifest to him'.⁴⁴

[God] spoke with these righteous ones who had not yet been perfected, because the Road had not yet been walked by the footsteps of our Lord. Because of this, (c.377) he spoke with them at that time in order to show them, lest they perish and stray from what was necessary in that time, to walk on [the Road].

But today the way of life of the righteous is written down before us, and the Road of our Lord and of his apostles is trodden for us. It is not necessary that God openly speak with anyone unless it is right that God should call him to his Road. As for the rest, until one comes to enter into the commandments of our Lord and journeys in them and arrives at the house of our Lord like that son who had squandered his wealth,⁴⁵ then [God] will go out to meet him and receive him like the kind father who received his penitent son.⁴⁶

43. Ex 21:24; Mt 5:38

44. Jn 14:21

45. Lk 15:13

46. Lk 15:20

Memra-Fifteen

18. Whoever is able to hear our Lord, our Lord calls him to embark upon his Road; and whoever is not able to hear our Lord, a Perfect one of our Lord will show him the Road of our Lord. If a person is able to hear our Lord from the beginning of his vocation, [God] will reveal his truth to him; but if [God] delays and does not reveal himself to him, let him know that by a fulfilled person he will be able to hear the truth.

There are people, who by their own accord, are able to hear the word of our Lord through [spiritual] reading, lower themselves, and call upon our Lord Jesus until our Lord answers them and shows them what is his perfect and acceptable will. For not (c.380) everyone is capable of being called by God, and not everyone is able to hear the spirit. On account of this it is written, 'There are eunuchs⁴⁷ whom our Lord has called and made'.⁴⁸

There are others whom someone has called for our Lord and there are some who have lowered themselves and prayed with great boldness in their lowliness until they were ready for our Lord and he revealed himself to them and showed them what is his acceptable and perfect will.

This is what it involves: a person first journeys on the Road of our Lord, whether through one's vocation or through the lowliness of one's being, and then our Lord will reveal himself to him. David clearly explained, 'I will walk on your road blamelessly until you come to me'.⁴⁹ He also said, 'My soul thirsts for you, the Living God, when may I come to see your face?'⁵⁰ 'Whoever loves me keeps my commandments and I will come to him, I and the Father and the Holy Spirit.'⁵¹ See how both sides go back and forth until the mind of the person transcends the place of evil and reaches the place of peace in which our Lord resides.

47. Literally, 'faithful ones'.

48. Mt 19:12

49. Ps 101:2

50. Ps 42:2

51. Jn 14:21

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Just as the son had departed to that place where he had fed hogs, and then when he reached his father's house, his father came out to meet and receive him,⁵² so when a person has abandoned the earth by his mind, which is the place in which a person feeds (c.381) evil with the lusts that he commits, he then hungers for Uprightness and for holiness. No one can give [them] to him unless his mind keeps on ascending to heaven, the peaceful place of his father's house where the servants abound in Uprightness and virtuous things. So when the penitent has traveled and arrived there by his mind, mercy goes out to meet him and says, 'This [is] my son [who] left me and [who] has tasted death, but now has come back alive'.⁵³ Then he fills him with the holiness for which he was hungry and clothes him with Perfection, the best garment of the higher level. While he is standing physically on the earth, his mind lives everyday in spirit in heaven and our Lord speaks with him there as the father [had spoken] with his son. He becomes a distributor to others of the heavenly wealth, the food of the Spirit, instead of having wasted away here from his hunger while he was made of flesh, regarding the earth without the knowledge and truth with which he had sought to fill his stomach here with life. 'And no one gave it to him.'⁵⁴ That is, he had sought to know at least the integrity of this world or how he was created and why he was created, and why he was made a slave to sin, but no one revealed it to him. He who then had been hungry and had nothing, that is, he had not known a thing, see him, he [now] teaches others the thing that they have not (c.384) perceived and he turns them toward the house of life.

19. Therefore, if there is a person who is in the conjugal state while he is in the Uprightness of the Upright, a pledge of the Holy Spirit exists in him. If he elevates himself above

52. Lk 15:15ff

53. Lk 15:24

54. Lk 15:16

مَدَامُنَا وَمَصْعَدُهَا:

هَاسِي بَعْمَ يَهَا حَالِ دَهْهَ اَلَاوَا وَيُونَا يَهَا دَه
 سَرَتَا: هَاسِي كَبْ مَحَلَا حَمْدَ اَلْهَوِي: يَهْمَ اَلْهَوِي لَاهُ وَدَه
 هَمَّحَدَه: هَاسِي مَلَا وَمَحْمَدَه اِنْعَ لَلاوَا حَاحْنَه وَاسَلَهَوِي
 اَلَاوَا وَيُونَا دَه اِنْعَ حَمْدَا كَتَّيْجَا وَهَنْدَ هَاسِي كَم
 حَقَانَه اَلْهَوِي: هَلَا اِنْعَ مَدَدَ دَه: اَلَا اِنْعَ وَيُونَا
 وَحْنَه مَحْمَدَ كَمَحْمَدَا: اَلَاوَا مَحْمَدَا وَحَمْدَ اَلْهَوِي وَاسَلَهَوِي
 مَحْمَدَا: اَمَّسَ قَانَه اَلْهَوِي: هَاسِي مَلَا وَيُونَا مَحْمَدَا اَمَّسَ
 اَمَّسَ حَاحْنَه: يَهْمَ لَاهُ وَدَه سَنَا هَاسِي: هُنَا حَمْدَ يَهْمَ
 مَحْمَدَا هَلْهَمَ مَحْمَدَا هَاسِي سَلَا هَاسِي: هَاسِي مَحْمَدَا
 دَه مَحْمَدَا: يَهْمَ دَه: هَمَّحَدَه دَه حَمَّحَدَه اَلْهَوِي
 اَمَّسَا وَيُونَا وَيُونَا حَمْدَا: هَاسِي مَلَا وَيُونَا حَمْمَدَا
 هَاسِي وَحْنَه مَحْمَدَا مَحْمَدَا حَمْدَا: هَمَّحَدَه اَمَّسَ حَمْمَدَه
 مَحْمَدَا اَمَّسَ اَمَّسَ حَمْدَا هَاسِي مَحْمَدَا مَحْمَدَا اَمَّسَا
 مَحْمَدَا مَحْمَدَا وَيُونَا سَلَا وَيُونَا سَلَا وَيُونَا حَمْمَدَه
 كَبْ حَمْمَدَا مَحْمَدَا وَيُونَا مَحْمَدَا حَمْدَا مَحْمَدَا وَيُونَا
 وَيُونَا وَيُونَا مَحْمَدَا: هَلَا اِنْعَ مَدَدَ يَهَا دَه: هَاسِي
 وَيُونَا حَمْدَا وَيُونَا: اَمَّسَ اَمَّسَا وَيُونَا حَمْمَدَا: اَمَّسَ
 حَمْمَدَا: هَلَا اِنْعَ حَمْمَدَا دَه: هَاسِي وَيُونَا مَحْمَدَا
 مَحْمَدَا دَه مَحْمَدَا: هَاسِي وَيُونَا مَحْمَدَا: هَاسِي
 مَحْمَدَا لَاسْتَا مَحْمَدَا وَلَا وَيُونَا: مَحْمَدَا دَه حَمْمَدَا
 مَحْمَدَا

(19) اِنْعَ مَحْمَدَا اَمَّسَا اَمَّسَا حَمْمَدَا كَبْ اَمَّسَا
 حَمْمَدَا وَاسَلَا: هَاسِي دَه حَمْمَدَا وَيُونَا وَيُونَا: هَاسِي
 مَحْمَدَا مَحْمَدَا

Memra-Fifteen

marriage while he is in the Uprightness of the Upright, he will grow even more above marriage. If he has elevated himself above marriage, he will elevate himself above intercourse to the way of life of the apostles, [then] quickly he will be perfected and receive the Paraclete and hear the voice of God.

If virginity comes up to the [level of the] way of life of the apostles, it will be much superior and will receive the Paraclete and become perfect and hear the voice of God. If marriage sanctifies and lowers itself more than physical virginity, it will be superior to it, but if it is only a little ahead of [virginity] in lowliness, it will [only] be equal to it.

If, however, physical virginity becomes spiritual and empties and lowers itself more than everything, there is nothing surpassing it among people. Yet marriage, which, like it, has lowered and sanctified itself spiritually, can reach it while still being inferior to it.

20. If a person from a higher level is seen in that [other] world among those of the levels lower than him, they will seem to be as nothing in his eyes. If one of the lesser degrees is seen with the higher ones, he will be as nothing in their midst. It is better for each, in the place that our Lord has prepared for him according to his station, to struggle to keep (C.385) the commandments, so that he may rise in the eyes of the great ones in the new world of our Lord Jesus Christ, King of all ages, to him be glory, Amen.

The end of the fifteenth *Memra*, which is about marital desire.

Memra-Sixteen

ON HOW A PERSON MAY SURPASS THE MAJOR COMMANDMENTS

Summary: One can continue to grow above the step of Perfection by superseding any quantifiable definitions of Perfection. The model of the holy fool is presented as an ideal of the Perfect life.
(c.388)

1. [This *memra*-is] about how a person may surpass the major commandments in love. If you wish, listen to me and I will show you how you may grow and be elevated above even these major commandments. Our Lord said to you, 'Whoever strikes you upon your cheek, offer him the other.'¹ Moreover, give him your whole body and, look, you will grow greater than him who only offers his cheek.' [Jesus] said to you, 'Whoever compels you [to go] one mile, go with him two more. In your case go even more because he told you, "Look, you will surpass one who goes only as he was commanded"'.² He said to you, 'Forgive a wrong-doer seventy times seven, but in your case, do not require anything at all for a wrong, and look, you will surpass the one who forgives seventy times seven (c.389) only'.³

[Jesus] said to you, 'Do not judge lest you be judged,⁴

1. Mt 5:39; Lk 6:29

2. Mt 5:41

3. Mt 18:21

4. Lk 6:37

وَمَعَهُمَا مِائَتَانِ
وَالْأَصْحَابُ مِنْهُمْ قُتِلُوا وَوُفِّيَتْ لَهُمْ

(1) وَالْأَصْحَابُ مِنْهُمْ قُتِلُوا وَوُفِّيَتْ لَهُمْ
أَلَمْ يَكُنْ أُولَئِكَ مَعْصِيَتِ اللَّهِ: أَنَا وَمَنْ مَعِيَ
أُولَئِكَ مَعْصِيَتِ اللَّهِ: أَنَا وَمَنْ مَعِيَ قُتِلُوا وَوُفِّيَتْ
لَهُمْ: وَأَمَّا مَنْ كُنِيَ الْكُفْرَ: قُتِلَ كَيْفَ اسْتَبْرَأَ: هُوَ
كَيْفَ لَمْ يَكُنْ مَعَهُمْ هُوَ مَعَهُمْ هُوَ هُوَ وَفِيهِ هُوَ
كُلِّهِمْ هُوَ. أَفَعَدَّ كَيْفَ وَفِيهِمْ كَيْفَ كَلَّمَ نَبِيَّ: رَأَى
أَعَدَّهُ لَأَوْفَى اسْتَبْرَأَ: رَأَى كَيْفَ وَفِيهِمْ كَيْفَ: هُوَ
مَعَهُمْ هُوَ هُوَ وَالْأَصْحَابُ وَالْأَصْحَابُ. هُوَ كَيْفَ وَفِيهِمْ كَيْفَ
مَعَهُمْ كَيْفَ مَعَهُ كَيْفَ كَيْفَ: لَا لَأَكُنْ أُولَئِكَ مَعْصِيَتِ
كُلِّهِمْ هُوَ هُوَ مَعَهُمْ هُوَ وَفِيهِمْ كَيْفَ مَعَهُ مَعْصِيَتِ
أَفَعَدَّ كَيْفَ وَلَا لَأَكُنْ وَلَا لَأَكُنْ:

but in your case do not put your brother to shame; and look, you will also surpass one who offers only his cheek'. For he said to you, 'Do not call [anyone] "contemptible", crazy, hateful, or fool, lest you be condemned to Gehenna. Whoever calls [anyone] "fool" or "contemptible" will be condemned—that [very] day—by the whole congregation. Because he called his brother "empty", he himself became empty the entire day'.⁵ 'With that [same] judgment by which you have judged, you will be judged.'⁶ If he talks [like this] tomorrow, then he will be empty. If he continues to talk like this until he dies, it is because he is lacking in intelligence and will not acquire a normal intelligence until he uproots these faults, as our Lord said.⁷

2. One wrong can be more tolerable than [another] wrong, and one Gehenna more [tolerable] than another. Everyone will be judged according to his works, but you should call whoever is like you, 'my brother' and 'my sister'; and whoever is younger than you, 'my son' and 'my daughter'; and whomever is older than you, 'my father' and 'my mother'; and those who are clergy, 'my lords' and 'my patrons'; and the male and female celibates, 'my lords' and 'my ladies'; and to whom honor [is due, give] honor; and to whom love [is due, give] love; and to whom fear [is due, give] fear;⁸ (c.392) [act thus] with honor and with diligence, and so you will be above the first and last law, which means, you shall be with the Lord of the laws.

If you call someone 'my brother' or 'my sister', consider him as you would a brother or sister. Do not be false in your word. It is not right for you to treat him badly, not even if he treats you badly. If he goes astray, do not let yourself go astray because he is your brother in love.

5. Mt 5:22ff

6. Mt 7:2

7. Mt 7:5

8. Rm 13:7

Whomever you call 'my lord' and 'my lady', remember that you are his servant by your own will. If he treats you badly, do not stand up against him, but suffer him as a master.

That one whom you call 'my son' and 'my daughter', remember that they are your children in mercy. Educate and encourage and love them as much as you are able. If they forget that they are your children, do not yourself forget that they are your children and neglect them.

Whomever you call 'my lord' and 'my patron', remember that he offers offerings and prayers for you and for all people, and because of their deeds live peacefully with them and submit yourselves to them.

3. [Our Lord] also said, 'When you pray, say, our Father who is in heaven, forgive us our debts as we also have forgiven our debtors'.⁹ Forgive your brother and then pray. Say (c.393) in your prayer, 'Forgive me, my lord, because I have forgiven whoever has owed me, and you forgive those who have done wrong to me. I ask [this] of you, being ashamed because I have been extremely angry', and so you will be above the major and minor commandments and above the Law and the prophets, and you will understand our Lord, that is, his way of life through which you will journey to him and to his apostles.

But if you attain these major commandments, it will be easier for you to transcend them. If you refuse [to call anyone] 'contemptible', immediately you will call [him] 'my brother'. If you refuse [to call anyone] 'fool', immediately you will call him 'my son'. If you refuse [to call anyone] 'crazy', it will be easier for you to call him 'my friend'. If you forgive seventy times seven, it will be easier for you to forgive absolutely. If you are reconciled and then pray, it will be easier for you to no longer get angry. If you wash the feet of your enemies, it will be easier for you to kiss

9. Mt 6:9-15

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them. If you offer your cheek, it will be easier for you to offer all of your body. If you go two miles, you will also be able to go as much as you want. If you give up your coat, you will also be able to give up your cloak. If you attain the commandments, you will be above them and it will be easier for you to surpass and progress in that time. (c.396)

4. At first you will feel under constraint, but at the end you will be relieved. For he said, 'I will observe your law forever and I will walk about freely'.¹⁰ Again he said to you, 'Love your brother more than yourself. From here you shall understand what is love—whoever will put himself in the place of his friend. If my love is true for you, offer yourself in place of your brothers.'¹¹ However, if you love the evil ones, your despisers, more than yourself, you are much greater than he who [only] loves his neighbor more than himself and his despiser as himself. In this way, you will greatly surpass the major commandments and be glorified with our Lord.

For whoever does these major commandments will become Perfect. However, if he does more than the major commandments, loves [and] lowers himself greatly, and suffers with our Lord, he will be glorified with him, because he sees him in the Spirit and suffers with him, as he had said, 'I have given you this example so that you may wash the feet of your brothers and of your betrayers'.¹² Kiss the feet of your betrayers, and look, you will surpass one who [only] washes the feet of his betrayers.

5. Our Lord called all people his friends, [including both] his despisers and his friends, (c.397) and he loved them more than himself, since he had offered himself in their place. Whoever would become his disciple should act like him in this way. If your Master, [who is] without sins, makes

10. Ps 119:44-45

11. Jn 15:12-13

12. Jn 13:15

himself Sin—that [Sin] that brings about the sins of all sinners—think of yourself as something even worse than Sin, and look, you will not judge anyone. For if you say, ‘There is no one who is [more] guilty than I’, and you are found to be judging and condemning someone else, then you have considered yourself greater than he, and your actions are not the same as your words. Act this way and you will be found with our Lord, and because you have considered yourself like Sin, you will not judge sinners.

Because the Sin of all creation makes sins, your sins will not be measured. Because your sins are not measured, do not judge him whose sins are measurable. ‘For if I, who am your Lord and your Teacher’¹³ have made myself Sin through my lowliness, how much more still must you lower yourself? ‘For he who had not known Sin made himself Sin on account of you’;¹⁴ that is, he made himself [Sin] and lowered himself so that he might become an example for us to imitate.

If our Lord greeted (c.400) women in his lowliness, it is right for us to bow down before men and women. Our Lord told us to become humble like that infant who suckles milk or [who] is being weaned. Where will you find a child who judges in the village or who knows who are adulterers or thieves in it? So not even the adulterers really hide from the children of whom our Lord said, ‘become like them’, because they do not know how to put them to shame, nor even is uncleanness revealed to their intelligence. But bring the child to the house in which there are adulterers and thieves and say to him, ‘Enter and see what is inside,’ and notice that he does not perceive them as evil or whether they are naked or adulterers. We also should become infants with regard to these evil things and become Perfect ones in knowledge, in love, and in lowliness.

13. Jn 13:15

14. 2 Co 5:21

صَادَا وَعَدَا صَفَا

تَعَفَّوْا سَلَامًا: اُدْعُوا تَتَلَّوْا وَتُحَدِّثُوهُ، مَتَلَّوْا: سَمِعُوا
تَعَفَّفَ قَدْرُكُمْ وَتَعَفَّفَ مَعَكُمْ سَلَامًا: هَذَا لَا يُؤَلِّقُ أَيْدِيَكُمْ لِأَيْدِيهِمْ. أَلَمْ
يَكُنْ أَقْبَلَ أَيْدِيَكُمْ وَتَحَدَّثَ قَدْرُكُمْ: هَذَا صَدَقَ وَأَلَمْ يَكُنْ
لَا يُعَلِّقُ أَيْدِيَهُمْ مَعَكُمْ أَيْدِيَهُمْ: أَمْ وَحْدًا كَيْفَ تَعَفَّفَ قَدْرُكُمْ: هَذَا
يُؤَلِّقُ حَقَبَتَيْكُمْ لِحَقَبَتَيْكُمْ. هَذَا حَقَبٌ هَذَا صَدَقَ أَيْدِيَهُمْ
مَعَكُمْ: هَذَا مَعَكُمْ وَتَعَفَّفَ كَيْفَ تَعَفَّفَ سَلَامًا: لَا يُؤَلِّقُ أَيْدِيَهُمْ
لِحَقَبَتَيْكُمْ:

هَذَا مَعَكُمْ وَسَلَامًا وَتَحَدَّثَ قَدْرُكُمْ: حَقَبَا تَتَلَّوْا: لَا
صَدَقَ أَصْلَكُمْ تَتَلَّوْا: هَذَا مَعَكُمْ وَلَا صَدَقَ أَصْلَكُمْ سَلَامًا: تَتَلَّوْا
لَا يُؤَلِّقُ حَقَبَتَيْكُمْ وَتَحَدَّثَ سَلَامًا: تَتَلَّوْا أَلَمْ يَكُنْ كَيْفَ
وَتَحَدَّثَ: هَذَا حَقَبَا تَتَلَّوْا تَعَفَّفَ سَلَامًا حَقَبَتَيْكُمْ: سَبَّ صَدَقَ
تَتَلَّوْا هَذَا حَقَبَا تَتَلَّوْا: أَلَمْ يَكُنْ كَيْفَ وَلَا يُؤَلِّقُ أَيْدِيَهُمْ
سَلَامًا: مَعَكُمْ سَلَامًا تَتَلَّوْا: هَذَا وَحْدًا حَقَبَا تَتَلَّوْا
تَعَفَّفَ هَذَا صَدَقَ: وَتَحَدَّثَ كَيْفَ تَتَلَّوْا وَتَحَدَّثَ قَدْرُكُمْ:

هَذَا مَعَكُمْ هَذَا حَقَبَا تَتَلَّوْا وَتَحَدَّثَ قَدْرُكُمْ: سَبَّ
وَتَحَدَّثَ: حَقَبَا تَتَلَّوْا وَتَحَدَّثَ: أَلَمْ يَكُنْ كَيْفَ وَتَحَدَّثَ
تَتَلَّوْا وَتَحَدَّثَ: كَيْفَ تَتَلَّوْا وَتَحَدَّثَ: أَلَمْ يَكُنْ كَيْفَ وَتَحَدَّثَ
مَعَكُمْ أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ
أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ
كَيْفَ تَتَلَّوْا وَتَحَدَّثَ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ
وَتَحَدَّثَ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ
أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ
حَقَبَا تَتَلَّوْا وَتَحَدَّثَ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ
مَعَكُمْ أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ
كَيْفَ تَتَلَّوْا وَتَحَدَّثَ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ
مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ
حَقَبَا تَتَلَّوْا وَتَحَدَّثَ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ
مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ مَعَكُمْ: أَلَمْ يَكُنْ

6. Now I will explain to you what you should take from the children and what you should leave. When you see from now on a child who is not concerned about how to dress and feed himself, say, 'This is my [way of life]'. When (c.401) you see him not desiring a wife and capable of crying at any time, say, 'These are mine, I will become without desire and cry at any time'. When you find him neither judging nor perceiving [anyone as] evil people and adulterers, say, 'These are mine'.

But if you see one who curses or gets angry or does evil or strikes [others], say, 'These are not mine,' and do not imitate these. So do not allow your mind to be so childish to go after evil things like that child who when someone tells him, 'Curse', he curses. Also whenever someone tells him, 'Hit [someone]', he hits and becomes angry because sin is born with him, and sin is crafty and he is naive. But [as for] you, defeat [sin] and uproot it and become a child amidst the company of evil, just as [Paul] said, 'Become infants among evil things and become Perfect ones in knowledge'.¹⁵

7. Let me describe for you a crazy person, so that when you see a crazy one who treats himself with contempt and does not own a house or a wife and any property, not even [extra] garments besides his clothes, nor food apart from a day-to-day [supply], say, 'These are my [ways of life] and I should imitate them'. When you see him talking insanely with everyone—and [if] he establishes a law for himself so that he may not become angry in order not to be found at fault, (c.404) and [if] he despises the wisdom [of] the wise sage of the world and the philosopher because he is contemptuous of whatever is visible—say, 'These are mine, this is the madness of the apostles'.

[But] when you see that he uses magic or practices divination or fornication or consults oracles or that he bows down before idols, say, 'These are not mine'.

15. 1 Co 14:20

صَادَا وَغَدَا

(6) أَفَنَعِ كِبِ هَصَا مُنَا أَفَدِ مَحِ لُكُنَا هَصُنَا
 مَحَصِ أَيْ: مُنَا وَمُزْمَا هَصَا لُكُنَا وَلَا مَزْمَا وَحَصَمَه
 هَوَا وَهَصَلَه: أَفَدَ: هَوَا وَمَدَّ يَد. هَصَا وَمَزْمَا أَيْ كَدَ وَلَا
 وَلَّى أَيْ لَا مَعْلُومَ كَدَ وَتَحَا حَصَا حَبْ: أَفَدَ: هَوَا
 وَمَدَّ أَيْ: أَدَا وَلَا فَعَلَا هَوَا حَصَا حَصَلَبْ. هَصَا وَمُزْمَا
 كَدَ وَلَا وَلَّى هَلَا مَدَّسَمَ كَدَ كَتَمَا هَوَا: أَفَدَ: هَوَا
 وَمَدَّ أَيْ.

أَيْ رَجِ مَزْمَا أَيْ كَدَ وَلَا لَى أَيْ فَعَلَا أَيْ صَخَا أَيْ هَصُنَا:
 أَفَدَ: هَوَا لَا هَوَا وَمَدَّ: لَا أَدَا حَوَا. كَدَ حَصَا
 هَوَا حَصَا وَحَصَبْ وَلَا حَصَا حَصَلَا أَيْ هَوَا مَكَلَا: وَهَصَا
 وَأَفَدَ كَدَ أَيْ كَدَ: لَى: أَدَا مُنَا وَأَفَدَ كَدَ أَيْ حَصَا:
 مُنَا هَوَا: حَصَلَا وَحَصَا حَصَلَا سَلَمَا: هَوَا رَجَمَا
 هَوَا حَصَا. أَيْ رَجِ رَجَمَ هَوَا هَوَا مَكَلَا مَحِ
 تَمَدَّ وَحَصَلَا: أَمَلَا وَأَفَدَ: وَحَصَا كَتَمَا هَوَا مَكَلَا:
 هَوَا هَوَا هَوَا حَصَلَا

(7) أَدَا أَفَنَعِ كِبِ كَلَا حَلَمَا: وَهَلَا وَمُزْمَا
 حَلَمَمَا وَهَلَا نَعَمَ: هَلَا مَلَا كَلَا هَلَا أَيْ: هَلَا مَلَمَا
 أَفَلَا نَتَلَا كَلَا مَحِ حَصَمَه: هَلَا حَصَلَا: أَلَا وَهَم
 حَصَمَه: أَفَدَ: هَوَا وَمَدَّ أَيْ هَوَا وَهَلَا حَصَا. هَصَا
 وَمُزْمَا وَحَصَلَا حَلَمَمَا كَمَ حَلَمَ: هَوَا كَدَ
 نَعَمَ هَلَا وَلَا نَمَلَا حَصَلَا وَلَا تَرَوَمَ: مَحَصَلَا وَحَصَلَا
 وَهَلَا حَصَلَا: هَوَا حَصَلَا وَهَلَا كَدَ مَحَمَ وَهَلَا:
 أَفَدَ: هَوَا وَمَدَّ أَيْ: هَوَا حَلَمَمَا وَهَلَا:
 هَلَا وَمَزْمَا أَيْ كَدَ وَحَصَمَه أَيْ وَحَصَمَه: أَيْ وَحَصَمَه أَيْ
 وَحَصَمَه أَيْ وَحَصَمَه حَصَلَا: أَفَدَ: هَوَا وَمَدَّ أَيْ.

The fools of the world, in their foolishness, are not able to distinguish between whoever is dishonoring them and whomever is honoring them, and they would be talking first thing in the morning with that one who struck them in the evening. Imitate them in this way. Enter [the home of] the people who are insolent to you as a fool and talk with them and honor those who honor you. Look at the fool who cannot distinguish good people from bad in his foolishness, and in the same way you should love the good and the bad while knowing them [for who they are].

When you see that he is acting foolishly, if someone says to him, 'Go, fornicate or steal or curse', and he does so foolishly, do not imitate him. Because [it is] by the cunning of worldly wisdom he will say to you, 'Become a fool', not by heavenly wisdom. Do not become like these cunning sages, seeing evil ones and judging them, but become like these fools, seeing [the evil ones] and disregarding their follies. Like a heavenly sage advise them to repent, and do not judge them like an earthly sage (c.405) lest through evil ones they might die.

Imitate the grace of God and treat everyone well and do not imitate him who repays everyone according to his deeds, because you are neither Being [Itself] nor one who is without law like him. Because if he does not establish justice for the oppressed, who will do it? Do you wish to become like him? Make for yourself a creation like him and do not become a god in his creation, lest he overthrow you as [he has overthrown] Satan.

8. The law does not have power over a person who in the Spirit pursues love, for he is above the law. Therefore, [if] you desire that the first law not judge you, do not sin physically. If you desire that the last law not find fault with you, do not sin in your heart by a sinful thought about any person. If you wish to be with the Lord of the Scriptures, love your Lord and love every person who is from the children of Adam, and look, you have encompassed the law.

9. The fulfillment of the law is love from a pure conscience and an unshakeable faith. These are the commandments people have deserted and they have forgotten the truth and the purity of the heart. 'The written [law] will kill you',¹⁶ because you do not know how to distinguish his commandments and to take love from them (c.408) and our Lord Jesus will give you life in that you are associated with him. Christ dwells in lowliness and in the love of the lowly ones, revealing to them his mysteries. If you wish, come to this rest and taste this sweetness.

Look, when were you [more] contented—when you judged everyone, or now [when] you forgive everyone and love them? See, when did the power of sin begin to be driven from you? When you had enmity with your fellow believers and with [other] religious, or now when you love all people, good or bad, and have no enemy, except Satan, and have no strife with flesh and blood, descendants of Adam, but make war with evil spirits, the powers of sin?¹⁷ Abandon mammon and iniquity and all that passes away and distance yourself from it as an enemy. Every person, and our Lord, should be seen by you as friends, beloved ones, neighbors, fathers, and lords. You will be a servant to them by your love, and [like a] son and brother, friend and heir.

10. Therefore, let us be like this and pray for all people since Adam and until the end [of time] so that they may live and praise the Father and the Son and the Holy Spirit, the perfect Trinity.

11. The Lord witnesses to me. If all (c.409) people who have existed and who will exist—the children of Adam, from the beginning until the end—were alive—each having ten thousand mouths, and each mouth having ten thousand

16. 2 Co 3:6

17. Ep 6:12

صَلَاةُ الْعَصَا

(9) هُوَ كَمِ وَيُصَلِّهِمَا شَيْئًا بِهِ فَحِ الْإِنْفَالُ وَصَلَا
 ٥ مَصْنَعُهُ الْإِلَافُ وَلَا حِيَّةً عِنْدَ: وَكُلِّبَ الْإِنْفَالُ فَصَمَّيْنَا أَوْفَقَهُ الْإِنْفَالُ
 ٥ هُوَ عَزَّوَالُ مَوْصِيَّةً الْإِلَافُ وَكُلِّبَ صَلَا كَمِ مَوْلَا كِبِ:
 مَوْلَا وَلَا مَبِّ الْإِلَافُ وَافْتَدَاهُ فَصَمَّيْنَا بِهِ مَأْثَدَ كِبِ
 مَصْنَعُهُ شَيْئًا هُوَ تَعْمَدُ مَصْنَعُهُ كِبِ وَصَمَّيْنَا بِهِ الْإِلَافُ
 الْخَصْمَ. حَقَّقِيصَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ وَصَمَّيْنَا بِهِ الْإِلَافُ
 ٥ هُوَ كِبِ الْإِلَافُ وَافْتَدَاهُ. هُوَ كِبِ الْإِلَافُ وَصَمَّيْنَا بِهِ الْإِلَافُ
 ٥ هُوَ كِبِ الْإِلَافُ وَافْتَدَاهُ: هُوَ كِبِ الْإِلَافُ وَصَمَّيْنَا بِهِ الْإِلَافُ
 وَصَمَّيْنَا بِهِ الْإِلَافُ؟

سَبَّ أَعْلَمَ مَصْنَعُهُ الْإِلَافُ سَبَّاهُ وَصَمَّيْنَا بِهِ الْإِلَافُ
 الْإِلَافُ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ وَصَمَّيْنَا بِهِ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ
 حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ

(10) تَعْلَمُ الْإِلَافُ وَصَمَّيْنَا بِهِ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ
 الْإِلَافُ وَصَمَّيْنَا بِهِ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ

(11) هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ
 ٥ هُوَ كِبِ حَتَّى جَعَلَهُ الْإِلَافُ حَتَّى جَعَلَهُ الْإِلَافُ وَصَمَّيْنَا بِهِ

tongues, and each tongue having ten thousand words, and each word having ten thousand praises, and each praise having ten thousand blessings—they would be too few to confess and to praise the kindness of God toward people, whether at first, in the middle or at the end. [The number of] people would be too few in comparison to the places of rest that are prepared for everyone, in accordance with his works and his level, and with how he has afflicted himself, was humbled, and tormented; and [even] if they progress more than the apostles and [more] than the example of lowliness that our Lord had shown them, they would be too few for what our Lord has prepared for them.

‘I consider that the sufferings of this time are not comparable, and the life that the Perfect are pursuing, to the glory and the beauty that we will come to receive.’¹⁸ ‘The thing that eye has not seen and ear has not heard, and the thing that God has prepared for them has not ascended to the heart of a person’¹⁹ in the higher levels, for those who loved him and left everything that passes away and loved what does not pass away in order that they might be with him in the Kingdom (c.412) and be glorified with him, because they have suffered with him and with him have not possessed anything which passes away. Lest the spiritual ministry cease from their soul, they have not done earthly work and have not²⁰ abandoned heavenly work ever since the day they came to know Him.

12. Glorious also is that which is prepared for the Upright and those who perform good deeds, and that [other] world is an absolutely glorious and excellent one for whoever enters it. But one glory is better than [another] glory. There are some who, like the glory of the sun, increase and some who are like the moon and some who are like the stars. There is one that will inherit a great and hidden

18. Rm 8:18

19. 1 Co 2:9

20. The negative has been omitted in several mss.

صَادِقًا وَمُحَادِدًا

كُنْتُمْ: هَلْبَسَ بَب كُنْأُ وَذَه مَحْكَم: هَكْسَا بَا مَحْكَمَا
 وَذَه مَحْكَم: هَلْبَسَ بَب مَحْكَمَا وَذَه مَحْكَم: رَحْمَةً
 أَنَا، وَنَهْ، هَمَحْمَا، لَحْمَحْمَا، وَنَهْ، وَنَهْ، وَنَهْ
 حَتَّ إِنْعَا: أُرْ حَصْبُأ هَا، حَصْبُأ هَا، حَسْبُأ.
 هَمَحْمَا، أَنَا، حَتَّ إِنْعَا، لَحْمَحْمَا، وَنَهْ، وَنَهْ، وَنَهْ
 حَصْبُأ، أُرْ حَصْبُأ، هَمَحْمَا، وَنَهْ، وَنَهْ، وَنَهْ
 نَحْمَا، هَمَحْمَا، وَنَهْ، وَنَهْ، وَنَهْ، وَنَهْ، وَنَهْ
 مَحْكَمَا، وَنَهْ، وَنَهْ، وَنَهْ، وَنَهْ، وَنَهْ، وَنَهْ
 مَحْكَمَا، وَنَهْ، وَنَهْ، وَنَهْ، وَنَهْ، وَنَهْ، وَنَهْ

[illegible]

(12) وَأَوَّلُ حَاقَاتِنَا وَحَقَّتْ لَهَا عَجَسٌ وَجَبَرٌ
وَمُحَلَّبٌ: هَذِهِ أَوَّلُ حَاقَاتِنَا عَجَسٌ وَجَبَرٌ وَحَقَّتْ لَهَا
وَأَوَّلُ حَاقَاتِنَا: هَذِهِ أَوَّلُ حَاقَاتِنَا عَجَسٌ وَجَبَرٌ وَحَقَّتْ لَهَا
وَأَوَّلُ حَاقَاتِنَا: هَذِهِ أَوَّلُ حَاقَاتِنَا عَجَسٌ وَجَبَرٌ وَحَقَّتْ لَهَا

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glory, which is better than the sun and moon and stars. 'Another one is the heavenly glory and yet another is the earthly [glory], and one is of the sun and the other is of the moon and still another of the stars. One star is brighter than another star; so [it is] with the resurrection of the dead.'²¹ The glory and the light of each person will be different from that of his neighbor.

But that heavenly glory is what our Lord said, 'The eye of the flesh has not seen and nor does it ascend to the heart of a person, the thing that God has prepared for those who have loved him',²² and have kept his words, [something] that is much better and more glorious than all the glories. These who lower, sanctify and empty themselves from this world will be perfected and attain (C.413) [this glory], observing their Lord in heaven as in a mirror in their mind, and imitating him in all his lowliness. When they depart from this world they will be with our Lord.

The end of the sixteenth *Memra*-on how a person will surpass the major commandments.

21. 1 Co 15:40-42

22. 1 Co 2:9

Memra-Seventeen

ON THE SUFFERINGS OF OUR LORD WHO BECAME THROUGH THEM AN EXAMPLE FOR US

Summary: A discourse on the distinction between sufferings and signs. The imitation of the sufferings of Jesus is the way for those who believe that Jesus is God, while signs are used for those who do not believe in God. The prime example of Jesus' suffering is when he washed the feet of Iscariot before those of Simon Peter.
(c.416)

1. [This *memra*-is] concerning the sufferings of our Lord who became through them an example for us, so that we might imitate him, because if we suffer with him, we shall also be glorified with him.

Therefore, when you read the New Testament, distinguish carefully the sufferings from the signs and you will suffer as our Lord suffered so that you might be glorified as our Lord was glorified. That is, you will suffer with our Lord. For even today when you suffer he will suffer with you, as the apostle said after our Lord had suffered and was lifted up, 'If we suffer with him we will also be glorified with him'.¹

1. Rm 8:17

مَحَاضِرُا وَمَحَاضِرُ
وَحَلَا مَعْقِدِهِ وَحُنْ وَوَهْلَا كَ دَهْ مَهْ

(1) كَلَا مَعْقِدِهِ وَحُنْ وَوَهْلَا كَ دَهْ مَهْ وَوَهْلَا
نَلَا وَوَهْلَا: وَنَلَا نَسَمَ نَحْصَهْ أَوْ نَحْصَهْ نَعْلَاصْ.
حَلَا وَوَهْلَا وَوَهْلَا أَيْ حَبْلًا مَلَا سَبَّالًا: أَمَلَا وَوَهْلَا
مَحْ أَلَا وَوَهْلَا مَلَا أَيْ أَسْ وَنَسَمَ حُنْ: وَأَمَلَا
أَسْ وَأَمَلَا حُنْ: وَوَهْلَا وَوَهْلَا حُنْ مَلَا أَيْ:
حَلَا وَوَهْلَا مَحْصَلَا أَمَلَا وَوَهْلَا أَيْ: حَصْبَ مَلَا أَسْ
وَوَهْلَا مَحْصَلَا: مَحْ حَلَا وَوَهْلَا وَوَهْلَا: وَوَهْلَا
نَحْصَهْ أَوْ نَحْصَهْ نَعْلَاصْ.

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Look, is it not evident that our Lord suffers secretly with us? He was tempted, but he did not abolish our temptations. He suffers with those who suffer and are tempted. See how he suffers (c.417) secretly, as our Lord said, 'Whoever dishonors you, dishonors me; and whoever honors you, honors me'.² Certainly, [our Lord] had suffered well before Paul spoke about it, so then this could only mean that our Lord will come again, suffering physically. But if we give ourselves over to sufferings, our Lord is there to suffer secretly with us.

Therefore, when you read that our Lord purified the lepers and opened [the eyes of] the blind, made the crooked straight, strengthened the paralyzed, calmed the people with dropsy, healed the sick, caused the lame to leap as harts,³ and straightened the tongues of the dumb, these are signs that our Lord did for whoever does not believe so that they may believe. But signs are not necessary for whoever does believe, yet suffering is necessary for him so that he may be perfected and suffer and mature and be glorified.

Therefore, if you believe that Jesus is God, signs are not necessary for you. Do not inquire 'how' and 'why', but bring yourself to sufferings and love, and watch, the 'how' and 'why' these things happen is revealed to you. 'If a person thinks that he knows something, he does not yet know anything in the way he ought to know it. Whoever loves God will know this.'⁴ Notice that with love a person will know everything. Because you see that our Lord has performed the signs people are not able to do, (c.420) [so that] if something is hideous to you on account of its lowliness, which does not resemble God, know by his signs that he is the Lord and understand that he is not as despicable and lowly as this. He is teaching you, however, to become as lowly and despicable as him, so that once you have lowered yourself like him, you will be exalted as he himself was exalted. Distinguish, therefore, sufferings from signs.

2. Lk 10:16

3. Is 35:6

4. 1 Co 8:2-3

2. These are the sufferings of our Lord: when he gives his cheek to whoever strikes him and speaks peacefully with him and prays for him. But if you control your propensity [to strike back] and pray for whoever strikes you and are reconciled [with him], you will be suffering with our Lord and will be glorified with him.

3. [Here is] another [form of] suffering: when our Lord submitted himself and washed the feet of the person who was going to sell and deliver him to death, becoming a neighbor to his murderers. Our Lord made him sit and [then] stood before him like a servant and washed the feet of the one who hated him before he washed [the feet of] his friends.

[For example, here was, on one hand,] the dreg of the disciples, that is, [Judas] Iscariot the thief; and [on the other], Simeon the chief [disciple]; but he began with Iscariot and finished with Simeon. Therefore, if you know who are your betrayers and your sellers and the companions of your murderers, control your tendency [to strike out] and make them sit down and wipe their feet, before [going on to] the feet of your loved ones, and do not make [it] known that they are your enemies, just as (C.421) our Lord did not expose Iscariot. However, he said, 'One of you is Satan, and the hand of the one who will betray me is in the dish with mine',⁵ in order that his disciples would not be offended and say, 'How can he say, "I am the Lord", without knowing who is going to betray him to death?' [Our Lord, however, did not identify his betrayer] so that they would [not] be led astray once these things happened and he physically departed [from them].

But in our case, no one is going to blame us, nor will anyone be offended by the fact that you do not expose your betrayers. Notice that our Lord did not expose [Judas],

5. Mt 26:23; Mk 14:20; Lk 22:21; Jn 13:26; cf. Jn 6:70-71

but he made it thoroughly known that he knows everything. In your case too, when you know that your killer is eating with you among many, if you should say, 'My murderer is eating with me', do not say his name and put him to shame. See how much his disciples pressed our Lord to tell them his [murderer's] name.⁶ However, he refrained with difficulty when his confidant⁷ pressed him, the one who first had entered into his mystery [of Christ] before his companions. Our Lord trusted in him because his heart was like his. He had only just told him in secret when Judas would say, 'Is it I?'⁸ He exposed himself while our Lord had not exposed him. When you have behaved this way to your sellers and your betrayers, then you will suffer with our Lord and mature greatly.

4. [Here is] again another [form of] suffering: when our Lord was healing the ear of the one who took the sword and came to kill him.⁹ Therefore, if you can control yourself and do what is pleasing (c.424) to him who wishes to kill you, in this way you will be perfected.

5. Again another [form of] suffering [is] when our Lord says in prayer, 'Father, forgive them',¹⁰ those who have covered my head and have struck me with a reed and slapped my cheeks derisively and made me drink vinegar and gall with hatred and cursing, having stretched me out upon the Cross in anger and pierced my hands and feet with hatred and stabbed me with a spear in enmity. In this same way, if you can control your propensity [to strike back] and say, 'My Lord Jesus, forgive these who have done evil things to me, as they have done to you, the Lord of the two worlds', you will be greatly glorified with our Lord.

6. Jn 13:21

7. Literally, 'that son of his mystery' = the Beloved Disciple.

8. Mt 26:25

9. Lk 22:50-51

10. Lk 23:34

6. Yet another [form of] suffering [occurs] when our Lord says to his disciples, 'Come, let us go to those who stoned me yesterday and teach them lowliness'.¹¹ They said to him, 'Our Lord, the Jews sought to kill you'. He replied to them, 'Come, and do not remember any evil they have done to you in the evening and in the morning'.¹² The disciples imitated him and said, 'Let us go die with him so that we might live with him'.¹³ Therefore, if you die with him, but are raised up after a little while, you will be above death. For whoever suffers these [kinds of] sufferings will be afflicted [only] until death.

7. These and such like them are the sufferings: If you bless whoever curses you and love (c.425) whoever hates you and pray for whoever persecutes you¹⁴ and forgive whoever does you wrong seventy times seven in one day,¹⁵ all this because our Lord said, 'Never be angry against one who sins against you'.¹⁶ In case you are not persuaded that his purpose was to prevent you from getting angry altogether, he said, 'Forgive all these offenses in a single day'.¹⁷ But then, if you have the idea that when these four hundred and ninety wrongdoings are completed you may be [permitted to be] angry against the offender, you must count from [one] morning to [the next] morning, night and day, and [even] if your fellow human being has committed four hundred ninety faults—that is the reckoning of seventy times seven—if you find an offender after all these faults night and day, will it even so be permissible for you to become angry with him? Now if you cannot find someone who offends [you] even five or ten [faults], look, is it not evident that our Lord has held you back with this word, 'Do not become angry against an offender'? That is, when you love [the offender] and requite him good for bad, washing his feet and praying for him, then you will become

11. Jn 11:7-8

12. Cf. Ep 4:26

13. Jn 11:16

14. Mt 5:44

15. Mt 18:22

16. Mt 5:22

17. Lk 17:4

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perfect, submitting yourself to whoever seeks to kill and harm you. You will become all [things] with all [people], making disciples of sinners and harlots. You will loathe neither the impure nor the impious nor those who have (c.428) the gangrene of sin; and, you will heal all who come into your care like the good doctor.

8. If you suffer in this way, blessed is your soul because your heart will be purified and you will see our Lord. For thus did Stephen, saying in a prayer for those who stoned him,¹⁸ 'Do not count this sin against them on account of me',¹⁹ lest you think that only our Lord prayed for his murderers. All these apostles spoke to those who gnashed their teeth against them, 'Men, brothers, listen to us and be saved. We ask you on behalf of God to obey'.²⁰ Up to the point [their opponents] had killed [the apostles], they prayed for their murderers as our Lord had done in front of them. When they went to kill them outside of the city, [the apostles] stood up and admonished them so that they might be saved, and then [the apostles] gave themselves over to be killed. When they hung [the apostles] on the cross, look, [the apostles] admonished them, teaching them while being crucified.²¹ Praise to our Lord Jesus Christ who suffered apart from them, and they suffered with him and in him. That is, he suffered by himself and became an example for us to imitate and to suffer with him and in him. Let us walk in his image. Glory to him and blessed are they. (c.429) Our Lord, do not deprive us of you and of being with them, but with you and with them may we rejoice in your presence.

18. Literally, 'imprinted stones upon his brain'.

19. Ac 7:60

20. *Apocryphal Martyrdom of Paul* 4 in J. K. Elliott, *The Apocryphal New Testament* (Oxford: Clarendon Press, 1993) 387.

21. *Acts of Peter* 39 in Elliott, 425-426; *Martyrdom of Peter and Paul*, 59-62.

Memra-Seventeen

9. If you wish to know these mysteries, however, do not cease to pray and ask every person, nor despise anyone, for perhaps the one whom you despise will know the truth and will explain [it] to you. Be humble and self-deprecating before God and all people. Just as the man who goes to a far-away place or to such and such a city, despising neither child nor elderly person, nor cripple nor one whose appearance is ugly, nor does he despise a woman, but he asks everyone whom he meets to direct him to wherever he seeks to go. In this way, because you also seek to travel to the heavenly city, do not despise one of the least and worthless,²² but ask with lowliness until you find someone who will show you the heavenly road, so that you may journey to the house that is in heaven and enter [to be] with God who will give you joy.

The end of the seventeenth *Memra*-on the sufferings of our Lord who became through them an example for us.

22. Mt 18:10

مَصَادِنَا وَمَحْدَلُهَا:

(9) أَرِ بِمِزْجِهَا أَيْدِي وَآيَاتِهَا وَكُلِّهَا: لَا أَعْلَمُ
 كَمَصْرُوتِهِ هَلْ مَصْعَلُكَ حَقْلُكَ: هَلَا أَحْصَا حَقْلُكَ: وَحَدَّ
 بِهِ وَحُصِّلَ أَيْدِي حَقْلِهِ: هُوَ مُبَّ « حَهُ كَعُوًّا هَمْصُفَم
 كِب. هَمْصُفَم مَصْعَلُ حَقْلٍ أَيْدِي مَصْعَلُ وَحْ أَيْدِي مَبْرُ كَكُوا
 هَمْصُفَم حَتْنَعْلَا مُدْعُوهُ: أَسْ كَحْجَا وَآيَاتِهَا لَلَاوَا وَمَسْمَا أَوْ
 كَحْبَيْيَا فَلَئِنْ: هَلَا حُصِّلَ لَا حُصِّلَ لَكُنَا هَلَا حُصِّلَ
 مَصْعَلُ: هَلَا حُصِّلَ مَسْمَا: هَلَا حُصِّلَ مَصْ وَهَلَا مَسْمَا وَآفَقِيهِ:
 هَلَا حَقْلُكَ أَلَا حَقْلُكَ: أَلَا مَصْعَلُ حَقْلُكَ وَفَقِيهِ: حَهُ:
 وَيَلْفُزُهُ لَلَاوَا وَحَدَّ وَتَلَاوَا. هَمْصُفَم أَوْ أَيْدِي وَحَدَّ أَيْدِي
 وَآيَاتِهَا كَحْبَيْيَا وَحَقْلُكَ: لَا أَحْصَا حَقْلُكَ مَبْرُ مَصْ وَهَمْصُفَم
 هَمْصُفَم أَلَا هَمْصُفَم مَصْعَلُكَ حَقْلُكَ حَقْلُكَ: حَبْصَا وَحَقْلُكَ
 أَيْدِي مَصْ وَحَقْلُكَ كِبْ أَوْ هَمْصُفَم مَصْعَلُكَ: وَآيَاتِهَا حَقْلُكَ
 وَحَقْلُكَ: هَلَا حَقْلُكَ كَلَا كَكُوا وَحَقْلُكَ كِبْ
 مَلَمْ مَصَادِنَا وَمَحْدَلُهَا: وَكَلَا مَصْعَلُكَ وَحَدَّ وَهَمْصُفَم كِبْ
 حَهُ مَصْعَلُكَ

Memra-Eighteen

ON THE TEARS OF PRAYER

Summary: Meditation on the necessity of agony and struggle in prayer, that is, the mournful tears of prayer that eliminate sin from within and enable one to be perfected.
(c.432)

1. Consider carefully, my son, what I am saying. There are tears that come from sadness and tears that come from joy. As our Lord said, 'You shall weep and mourn and grieve, and the world will rejoice; but later your tears shall be changed to joy'.¹ A person weeps on account of his sins and he [thus] acts well, as it is written, 'Sorrow on account of God is remorse that leads to life'.²

There are some who have defeated sin, and have transcended sins and have done good deeds, weeping with joy on account of their love for their Lord who has dealt very kindly with them and has removed them from the servitude of death and made them free because they have lowered themselves (c.433) and have kept his commandments.

As David said, 'This is the day that the Lord has made. Come, let us exult and rejoice in it. O Lord, save us! O Lord, deliver us!'³ Let us exult and rejoice in this day of our

1. Jn 16:20

2. 2 Co 7:10

3. Ps 118:24-25

salvation. When a person is rescued from the servitude of death he serves the Lord with joy and not with sadness. As David explained, 'Serve the Lord with gladness and come before him with praise'.⁴ Moreover, he said, 'Serve the Lord with fear and take hold of him with trembling; and kiss the Son lest he become angry and you perish from his path because in a little while his anger will be kindled and all the wicked ones will be burned. Blessed are those, however, who are trusting in him from this world'.⁵ He redeems them and then, departing from [the world], they are perfected by the love of our Lord Jesus. Moreover, they will be glorified with him on the great and fearful day.

2. Concerning the tears of which I have spoken: A person will weep for his companion because he loves him, [but] lives far away from him. Therefore, if a person distant from his companion weeps for him, it is either on account of his love or on account of his sadness. But when a person sees his beloved he will weep in front of him, his tears flowing upon his [beloved's] neck and everyone near to him will see him [doing this]. Is it not evident to all that these are tears of joy, because seeing his companion, (c.436) whom he had not thought he would ever see [again], he weeps and groans, his tears flowing? In this way also people who sin and are distant from our Lord and his righteousness will weep in sorrow, just like a person who is far from his companion and is sad for him and weeps.

These [people] are also sad because of their sins because they fear the judgment of our Lord and weep so that God might have compassion upon them and forgive them. If they turn away from their sins and become righteous, they will approach our Lord and their tears will be turned to joy. When they become sinless and are rescued from sin they will proceed to weep before our Lord with joy. Just as

4. Ps 100:1

5. Ps 2:11—Hebrew text is obscure; *Peshitta* reading indicates 'paying homage to the Lord'.

when a person sees his beloved whom he had not thought he would ever see again, and falls upon his neck and weeps for him with groans and tears of joy, so it is necessary for us to work diligently to become sinless and to entreat our Lord to rescue us from sin, as Paul said, 'I am a wretched man! Who will deliver me from this body of death, except the grace of God, which is through our Lord Jesus Christ?'⁶

3. So now, let us leave behind everything visible because it is transitory, and let us turn away from external sins. When we cut off all our visible sins we shall rise up in the struggle against the Sin that dwells in us internally, because they are (c.437) the evil thoughts that Sin devises in the heart. With power may we pursue the struggle that is set before us and let us do battle with prayer just as our Lord did before us. He showed us that with a mighty groan and many tears Jesus offered a petition to him who delivered him from death. He was heard⁷ and made perfect.⁸

But our Lord taught us these things, so that when we are without external sins we should approach the struggle of prayer, as our Lord said and did. Paul said to the brothers who are [living] in our Lord,⁹ 'Epaphras does battle for you with his prayer'.¹⁰ This means, our Lord groaned mightily and was afflicted in prayer; his sweat became as clots of blood and he shed many tears so that he might show us that when we are without external sins and open faults, we should offer petition and prayer.

But until we are afflicted in prayer like him and shed tears as he shed and powerfully implore as he implored, we will not be rescued from the sin that dwells in the heart, or from the evil thoughts that we inwardly think. So it is fitting for the men who are in Christ to raise their hands in every region and in every place without anger and without evil thoughts,¹¹ having (c.440) shed tears in their love for

6. Rm 7:24

7. Heb 5:7

8. Heb 5:9

9. Col 1:2

10. Col 4:12

11. 1 Tm 2:8

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our Lord and in their yearning for him. At that time let us go see him face to face, as it is written, 'Blessed are those who are pure in their heart for they shall see God'.¹² In this world, as Paul said, we see our Lord with the eyes of our hearts as in a mirror; but in that [other] world, [we will see him] face to face.¹³

4. Therefore, the heart is not purified unless the hidden sin has vanished from it and [the heart] has put an end to evil thoughts hidden and buried in it through the power of sin dwelling in [the heart]. Sin will not be rooted up from our heart nor will the evil thoughts and their fruits pass away unless we pray as our Lord and all of his preachers prayed.

When we pray to the Lord with our heart, let us greatly rejoice, [both] with our lips [and] inwardly. We inwardly rejoice when our heart does not condemn us with sin and when we have no need to be ashamed before our Lord because we have kept all of his commandments. So we rejoice as David said, 'My heart shall rejoice in you, O Lord, and in those who fear your name. I will give you thanks, my Lord and my God, with all of my heart, and I will glorify (c.441) your name forever, because your grace has increased toward me and you have delivered my soul from the lower world of Sheol.'¹⁴ You see how God redeemed our fathers from the hand of Sheol and how their heart rejoiced in the Lord and in those who fear his name. Moreover, as Mary said, 'My soul magnifies the Lord and my spirit rejoices in God my savior who has given heed to the lowliness of his handmaiden'.¹⁵ You see how she rejoiced in her inner spirit and was glad in her mind because she had found grace and mercy before the Lord.

12. Mt 5:8

13. 1 Co 13:12

14. Ps 86:11-13

15. Lk 1:46ff

Memra-Eighteen

5. Now, let us be a law unto ourselves and pursue Perfection. When we hear the word of truth and of mercy, let us become a fertile ground for it, and may it establish roots in us and entwine a root in our soul and spring forth and bear fruit thirty- and sixty- and one hundred-fold.¹⁶ Let us not be a ground of thorns, and choke the seed of truth and be choked of life on that day of judgment of our Lord. Let us not be soil on the path of the evil one, because it does not allow a person to bury the good seed in it, for a bird will come and glean it and [the seed] will not sprout.

Therefore, let us not become harsh people, lest the Word of life enter us without taking root, allowing the evil one to rob the good seed from our land. Our mind is not far from knowledge, like the shallow earth whose seed withers and does not spring up in the brilliance (c.444) of the sun. Let us be diligent to bear fruit lest when the children appear, the doers of the acceptable and perfect will of our Lord, we shall indeed wither in the new sun of righteousness,¹⁷ in that sun of compassion which carries healing upon his wings.¹⁸

So then, when we hear the Word that summons us to come to the way of life of our Lord and of his preachers and become Perfect, let us establish our own law and imitate them saying, 'Why are we not like them, because even they were like us?' Let us listen to Paul when he says, 'Everything visible I despise and every advantage remaining here I consider as refuse',¹⁹ and it will not accompany me to that true and glorious world. 'Become like me'²⁰ because I have also become like you. You will see that, if we desire, we can become like Paul.

The end of the eighteenth *Memra*-on the tears of prayer and their interpretation.

16. Mt 13:23

17. Mt 13:3-9, 19-23

18. Mt 4:2

19. Ph 3:8

20. Ph 3:17

Memra-Nineteen

ON THE DISCERNMENT OF THE WAY OF PERFECTION

Summary: The longest *memra* depicts the metaphor of a steep, narrow, and difficult road to the heavenly city of the Perfect. Twenty-five pairs of biblical citations distinguish between the steep road of the Perfect and the paths diverting to the side of the road intended for the ‘sick’ and ‘children’ until they gain enough strength to resume travel on the road. (c.445)

1. Give me now your full attention, O one who wishes to become a solitary and is anxious to travel quickly to the city of our Lord Jesus. I will show you how you may go directly to the city of our king, if you have the strength to journey as I will show you. Because the steps are difficult to climb, I will guide you [how] to climb. Since, however, there are also numerous paths that deviate from the straight road—on which many mountains loom about you, and day after day you are blocked until the day of your death comes—it will find you on [one of] the paths (c.448) that turn off from one side or the [other], seeing that you do not know how to go directly on the road to that city. If during your life you do not investigate about that road, traveling diligently in order to reach that city, you will not be able to go to it when you have departed from this world, for the

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end of your road is Perfection and its beginning is when you begin to uproot from yourself all faults.

For just as this road to these cities in this world is visible, if there is no one who will direct you to the cities that are not visible to you and you do not know them, the paths that depart from the roads to them will lead you astray and you will wander in circles for a long time and not reach wherever you wish to go. So [it is] also [with] that hidden road leading to that hidden city from which many paths branch off in all directions. If there is no one who knows that road leading to that place to direct you and point out all the paths deviating from it, you will not be able to journey directly and will cease from a rapid pursuit of Perfection, and depart from this world not being Perfect. Moreover, you will not be able (c.449) to live with our Lord in his city and kingdom in that [other] world, and you will not enter the city of the saints.

2. These paths, veering from the Perfect road, which leads to that place in which our Lord is visible face to face, are not despicable, but our Lord and his preachers made them deviate from that great road because of the infants and the sick. Because the steps that confront a person on that road leading to that city are difficult, straight, and narrow, so toward the top it is much steeper and narrower and toward the bottom it is much broader. If you lean to one side it will be fire, and if you lean to that other [side] it will be full of water; and if a person falls underneath he will be crushed and if one enters the fire he will be burnt; and if one falls into the water he will be drowned. However, it is very steep towards the top and the step is difficult and narrow. If you want to go to that city, however, but are anxious climbing up to that great height and not veering to the right nor to the left nor even to the depths, lest you perish, go up straightway so that you may go quickly to that great and glorious place.

I will explain to you these parables (c.452) of the diffi-

cult steps, which [are] of fire and water and great depth. If you believe the words of Jesus and have established a covenant to obey his words and keep his great commandments, from that hour, whether in the body or in the spirit, you will come to this road of the commandments and enter these steps. If you desire to ascend them in order to confirm your covenant with Jesus and see and receive from him what he promised you, 'Refresh yourself with me at the table of the Kingdom',¹ but do not lower yourself like a servant before all people, good and bad, you will not be able to ascend these steps and complete that road leading to that place our Lord promised you, 'Refresh yourself there'. If you turn back on your covenant, you will fall into the great deep that takes [you] down to Sheol; and if you transgress his commandments you will go to Gehenna, which is the fire; and if you renounce him, you will be drowned² like Iscariot in the stifling hidden waters which are the teaching of the evil one.

3. But listen to what our Lord said, (c.453) 'The road that leads to life is narrow';³ but how much more narrow is that [road] that leads to Perfection and to the greater glory? Moreover, Ben Sira said, 'If you would hand yourself over to the service⁴ of God, lower yourself more than all there is in the land, [for] you hand yourself over to all [kinds] of trials'.⁵ But make yourself the lowest of all people and endure temporary suffering so that you may go to the rest that does not pass away. Do not break your covenant lest you go to the suffering that never ends.

1. Lk 22:30

2. Syriac verb usually means 'to choke', 'to suffocate', and often 'to be hanged'. But here the context implies 'to drown'; certainly a heterodox detail from the biblical narrative.

3. Mt 7:14

4. Literally, 'fear of God'.

5. Ben Sira 2:1

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4. Our Lord and his preachers divert the paths that veer to [one] side or the [other] away from that summit that ascends straight up, not in order to inhibit the powerful from ascending, but for the sake of the sick and the infants who are not able to go up higher on these steps in as much as they are young and ill. Because of this, [our Lord] made the paths go along near the borders of these steps, so that [the sick and the young] might travel near the road that goes up toward heaven, until they are fortified and become mature, in order to have through [these paths] the strength to ascend this narrow road and onto these steps, not being afraid and never turning (c.456) back; nor will they become dizzy on account of their youth and illness and fall into that great depth nor stagger to one of the sides and perish.

Since these paths are not as difficult as this great road, people love them, not understanding that if they do not get onto this difficult road, they will not enter that city of great peace. However, let us not prolong our illness and delay too much our education. Let us heal ourselves diligently and grow strong and go onto the road that valiant people travel. For however much we walk back and forth on the paths that are easy for us, we mock ourselves in our soul, because if we do not get onto the difficult road we will not become Perfect ones.

5. The paths are the minor commandments, given like milk to infants and like vegetables to the sick because they are not able to receive the major commandments that are the solid food of the Perfect. 'That solid food of these who by practice are trained [to discern good from evil].'⁶ See how the sick and the infants are not able to ascend these steps. 'I, my brothers, am not able to speak (c.457) with you as with a spiritual person, but as infants in Christ⁷ I have given you milk to drink.'⁸ Therefore, come to solid

6. Heb 5:14

7. 1 Co 3:1

8. Heb 5:12-13

food. 'When I was a child I lived like a child by the minor commandments. When I became a man I ceased my youthful mind, that is, I left behind the easy paths that are the minor commandments and I became a man and was perfected.'⁹ Imitate me,¹⁰ my brothers, as I have imitated Christ and was perfected. You see that he was not able to show [them] while they were young and ill how to ascend to that heaven, but he showed them these paths, the minor commandments, and look, he called them after they had grown strong and were healed, 'Come, go on to the straight road that is the major commandments', because the powerful Perfect eat this food and travel on this great road.

6. Up to what point are we [still] children? Indeed, are we not healed from illness and do we not become adults after youth? 'There are some who believe that they may eat everything and whoever is sick will eat [only] vegetables.'¹¹ Why, therefore, (c.460) did the apostle speak about these visible foods? Look, whoever eats everything is the least among the solitaries and is not excellent like them. Notice, the apostle commands us, 'This way would be better for us, that we neither eat meat nor drink wine'.¹² Our Lord also cautions us, 'Do not allow your hearts to be weighed down with meaty foods and with drunkenness of wine and with the anxiety of living'.¹³

Look, is it not evident that Paul called 'sick' whomever is ill in his mind and whose understanding is little, but does not call 'sick' whoever fasts and eats bread and vegetables and salt? Because if one fasts and prays he is better this way [than one who eats]; but [Paul] reviles and calls 'sick' whoever does not keep the major commandments. On the other hand, there are some who have the

9. 1 Co 13:11

10. 1 Co 4:16

11. Rm 14:2

12. Rm 14:21

13. Lk 21:34

مَدَامُنَا وَلَا مَدَامُنَا

مَدَامُنَا. أُنَا كَم قَبْ مَدَامُنَا هَوَا أَسْ مَدَامُنَا أُنَا هَوَا
 حَقْمَدَامُنَا وَمَدَامُنَا. قَبْ هَوَا كَم مَدَامُنَا: كَلْمَا وَمَا
 وَلَكْمَا. هَوَا وَهْ كَم مَدَامُنَا مَدَامُنَا حَقْمَا وَأَسْمَا
 قَدَمَدَامُنَا وَمَدَامُنَا هَوَا كَم مَدَامُنَا أُنَا هَوَا
 كَم أَسْمَا: أَسْ وَأُنَا كَم أُنَا هَوَا حَقْمَدَامُنَا أُنَا هَوَا
 أُنَا وَلَا مَدَامُنَا وَمَدَامُنَا قَبْ لَكْمَا هَوَا هَوَا وَمَدَامُنَا
 مَدَامُنَا أُنَا مَدَامُنَا هَوَا قَدَمَدَامُنَا هَوَا هَوَا
 هَوَا مَدَامُنَا هَوَا مَدَامُنَا هَوَا هَوَا هَوَا هَوَا
 أَسْمَا وَأَسْمَا قَدَمَدَامُنَا وَمَدَامُنَا: وَمَدَامُنَا هَوَا
 أَسْمَا هَوَا هَوَا مَدَامُنَا هَوَا هَوَا هَوَا هَوَا

(6) هَوَا قَبْ مَدَامُنَا لَكْمَا سَهْ؟ هَوَا قَبْ
 مَدَامُنَا سَهْ مَدَامُنَا هَوَا هَوَا مَدَامُنَا هَوَا
 أَسْمَا كَم وَمَدَامُنَا وَمَدَامُنَا تَأْمَا. هَوَا كَم وَمَدَامُنَا
 مَدَامُنَا هَوَا. وَمَدَامُنَا هَوَا هَوَا هَوَا هَوَا
 وَمَدَامُنَا أَسْمَا هَوَا؟ هَوَا مَدَامُنَا هَوَا مَدَامُنَا
 أَسْمَا هَوَا هَوَا. هَوَا مَدَامُنَا. هَوَا هَوَا هَوَا
 مَدَامُنَا: هَوَا قَبْ هَوَا: وَلَا تَأْمَا مَدَامُنَا هَوَا
 مَدَامُنَا. أَسْمَا مَدَامُنَا هَوَا: وَلَا تَأْمَا حَقْمَدَامُنَا
 حَقْمَدَامُنَا وَمَدَامُنَا هَوَا هَوَا هَوَا هَوَا
 لَا هَوَا مَدَامُنَا هَوَا وَمَدَامُنَا هَوَا هَوَا هَوَا
 أَسْمَا هَوَا هَوَا هَوَا هَوَا هَوَا هَوَا هَوَا
 هَوَا هَوَا هَوَا؟ مَدَامُنَا: هَوَا هَوَا هَوَا هَوَا
 هَوَا أَسْمَا هَوَا. أُنَا هَوَا وَلَا هَوَا هَوَا هَوَا
 هَوَا هَوَا هَوَا. أُنَا هَوَا هَوَا هَوَا هَوَا هَوَا

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power to obey all the commandments and receive, keep, and discern the major and the minor. Yet, there are some who are not able even to hear these great commandments, because [their] understanding is immature or [their] mind is ill.

The major commandments are these steps about which I have spoken [which he cannot receive],¹⁴ but he is able to receive the minor ones that are these paths about which I have spoken, and he travels on them until he becomes strong and healthy. But if (c.461) he departs from this world while he is [still] on the paths, he will live in the place of life and will not perish like that one who turns back from that difficult road and falls into the great depth of Sheol. Even if he travels on these paths, which our Lord and his preachers prepared, which are the lesser commandments directed to infants and the sick, he will be in that place of rest and rightly obtain his salvation. However, he will not enter that great city and that place in which our Lord is visible face to face, unless he comes to ascend these steps that are the major and promised commandments.

7. Concerning the way of life of the prophets and the Old Testament, it was explained to us above how we should obey the writings of the prophets and the Law of Moses.¹⁵ But it is then proper for us to adhere to the Spirit and agree with it and to observe the New Testament, which is Jesus Christ, and imitate him because he is the head of and the one who perfects our faith. Look, the apostle said, 'He made the first and last Testaments one (c.464) Testament. He eliminated the law of the commandments, which were not necessary, by his own commandments so that in both of these testaments of which he had made one Gospel, he might create people anew.'¹⁶

Until Christ comes, we are under the Law that was over us, just like a guardian over the household of God.

14. Corrupt text.

15. Cf. *Memra*-9.

16. Ep 2:15ff

Just as [in the case of] the guardian presiding over the household of a great person until the heir matures¹⁷—when the heir whom the master of the household has left becomes an adult, the children of his household do not live under the hand of guardians or stewards; so also we who are the household of God, so long as this New Testament was hidden, were under the Law, the Old Testament, just like [being] under guardians. But today the heir of the household is revealed, we are no longer under guardians, but under the hand of the master of the household, who is the Son, the Christ in the New Testament, who is our Lord Jesus Christ.

Just as [in the case of] this heir of this world, as long as he is young, his activity is placed under guardians.¹⁸ When he becomes an adult, however, he will claim and take up (c.465) from the guardians the inheritance that his father had written down; so also as long as Christ was hidden, his servants and the children of his household were under guardians. Today, however, just as that heir has been revealed, who had grown up and taken control of the possessions of his father from the guardians and stewards, so also those who belonged to him recognized that they had acquired their Lord [so] they followed him and took refuge in him. This is to say, he freed us from the yoke of servitude of sin and from the heavy burdens of the Old Testament. He yoked us with a sweet and light yoke and with the light burdens of the New Testament.¹⁹ For he took these major commandments of the Old Testament, these upon which hung the whole power of the Law and the prophets, and fixed them in the New Testament and gathered all of its power, the first and the last, and placed them in a single New Testament so that we might see and discern what is the power from the Law and the prophets that conformed with these two commandments and how we might join it with the power of the New Testament and travel on the

17. Ga 4:2

18. Ga 4:1

19. Mt 11:28-30

road that our Lord Jesus had prepared before us in order to walk to that place from which our first father had departed.

8. Therefore, my son, ground yourself upon the New Testament and it will be greater in your eyes than all (c.468) the [other] testaments, since it is [so] great, for through it the acceptable and perfect will of God is accomplished in the Spirit. Paul wrote more, 'Woe to those who consider the testament of the Son of God like [that of] any [other] person. They treat the Spirit of grace shamefully, because they treat the testament of our Lord equally with that of any [other] person.'²⁰ These [other testaments] were consummated by the blood of dumb beasts, but this [testament] was consummated by the eloquent blood, pure and holy, of the mediator, our Lord Jesus Christ.

Therefore, love the New Testament in order that it may show you the straight road issuing from it by which a person may quickly travel to the city of saints and to that place in which the Perfect are refreshed, those who journey by the major commandments, which I will explain to you so that you [too] may travel by them directly and quickly.

9. The Perfect road is this, 'Whoever does not leave his family is not capable [of walking on this road]'.²¹ But the path that leads you away from it is this, 'Dwell with your parents and honor them while their mind is entangled in earthly matters'.²²

Now what he said, 'Dwell with your parents and with (c.469) your teachers and honor them',²³ [was intended] for children who are also attached to earthly matters; in this respect, it is good that they live with their parents and honor them and live among them.

10. This is the Perfect and straight road, 'Consider every

20. Heb 10:29

22. Ex 20:12

21. Mt 10:37; Lk 14:26

23. Dt 5:16; Ep 6:1-2

person better than yourself'.²⁴ The path that goes near it for the sake of the infants and the sick is this, 'If there is a brother who fornicates or curses, is greedy or drunken, do not even eat bread with him'.²⁵

In order that the infant and the ill person might not fall from this commandment, which is the great step, the Spirit made this path deviate so that near this step one might travel until he becomes strong or is healed in order to climb on to it directly. As the apostle said, 'Come, now that you have become adults to this solid food'.²⁶ For if he had allowed the infants and the ill to consider sinners better than themselves, they would have intermingled with them and committed their deeds and fallen from the great height of the step of that major commandment. He, however, caused them to turn (c.472) a little toward the borders of the step until they grew up and were made whole. That is, he separated them from evil people until they received power from on high²⁷ so that they might not enter powerless among evil people and perish. However, this is so lest they ascend that step powerless, and becoming dizzy, fall from it.

II. This is the Perfect road through which the strong become Perfect, 'Blessed are those who make peace with everyone for they shall be called the children of God'.²⁸ In addition, 'Let your lowliness be known to all people'.²⁹ However, the path that makes you turn away from it is this: 'Do not greet anyone on the road'³⁰ and 'Admonish the offenders'.³¹

This was spoken to whoever is feeble in his conscience and immature in his understanding, lest, on account of salutation, a young child shall fall and be injured; or because the offender is not corrected, another [offender] will become arrogant to imitate him and whoever will come to imitate him will succumb. Therefore, when someone

24. Ph 2:3

25. 1 Co 5:11

26. Heb 5:14

27. Ac 1:8

28. Mt 5:9

29. Ph 4:5

30. Lk 10:4

31. 1 Th 5:14

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young gives a greeting where he is not confident, he shall quickly pass through and go to a safe home, and remain with the strong one who teaches him, lest he become subject to and be injured by someone whom he does not know is good or malicious. (c.473) Because of this, [our Lord] held the infant back from salutation so that others would not take him captive where he does not know. Therefore, the peacemaker is [in the company of] good and bad, but will not lend them his conversation or ear except where he is confident after examination, and knows that they will teach him honestly and raise him up truthfully.

12. This is the Perfect road, 'Bless him who curses you and love him who hates you, and pray for whomever harms you and persecutes you'.³² However, the path that will lead you away from it is this: 'Consider whoever does not listen as a Gentile and as a tax-collector'.³³ This is said to the sick one, 'Consider whomever does not listen as a Gentile', lest he strike back and kill him.

13. The Perfect road is this, 'Do not be anxious about what you shall eat and what you shall wear'.³⁴ The path that leads you away from it is this, 'Work and eat the bread [you have earned] and do not be a burden on anyone'.³⁵

This is said to whomever is dissolute because he does not work [for] heavenly things with fasting and prayer, with vigils and with lowliness. He said to him, 'Work, (c.476) even if in earthly matters, and give alms; do not cease completely from either one, [for] evil could triumph over you and you could contrive all sorts of evil'.

14. This is the Perfect road: 'Men who do not take wives and women who do not belong to men are like angels and cannot die. Whoever does not leave his wife and his children and his family and everything he has in the land, is

32. Mt 5:14

33. Mt 18:17

34. Mt 6:25

35. 2 Th 3:12

not worthy of me.³⁶ However, the path that leads you away from it is this: 'Whatever God has joined together do not separate'.³⁷

This was directed to whoever does not judge himself and subdue his body, for it would be better for him to marry and not be corrupt in adultery and fornication. This is because he does not lower himself and fast from all foods as long as he is alive and his body is young, and because he is not persistent in prayer and does not guard himself from everything evil and from every hateful word, [thus] making himself blessed and not cursed, a humble person and not one prideful and hard, a child of peace and not an enemy or an angry person. Because of this, he will also be defeated by physical desire, become corrupt and be conquered, and do evil.

15. This is the Perfect road: 'A virgin (c.477) who does not marry a man and a man who does not take a wife are pleasing to our Lord in body and in spirit, while those who do marry please one another'.³⁸ However, the path that leads you away from it is this: 'Marriage is [held] in honor and their bed is pure'.³⁹ This, again, is written for whoever does not subdue his body from food and is [not] constant in fasting and in prayer. Because [Paul] knows that the person who builds up his body and is void of spiritual work is overcome by desires; it is better for him to marry and not be licentious and corrupt.

16. This is the Perfect road: 'Seek what is above and think of what is above'.⁴⁰ However, the path that leads you away from it is this: 'If a person does not work, he shall not eat'.⁴¹

This too is spoken regarding the dissolute and whoever does useless things, slanders, devises evil, and does

36. Mt 22:30

37. Mt 19:6

38. 1 Co 7:32

39. Heb 13:4

40. Col 3:1-2

41. 2 Th 3:10

not work spiritually nor meditates on the truth in his heart. For when someone does not supply them [with food] they will have to work on the land and be occupied with transitory work and cease from slander, and evil and useless things.

17. This is the straight and Perfect road: 'Offer (c.480) your cheek to whoever would strike you and pray for him. Let loose and you will be loosed. Forgive and you will be forgiven.'⁴² The path that will lead you away from it is this: 'Whatever you bind on earth will be bound in heaven'.⁴³

Look, my son, see how he speaks to the Perfect One, 'Pray for whoever treats you badly', and he prays. He commands the rulers, 'Bind whoever goes astray and drive him out from among you, but never strike him'. They, however, are not able to be patient and [so] strike him and sin. Now, in that they bind the offender so that he may be chastened and so that others may fear lest they imitate him, [they] do not sin. But as long as [the rulers] have authority they remain apart from Perfection. For, when they strike him, they sin, so that they will go astray even from Uprightness that is lower than Perfection. This is directed to the rulers so that with this word, which binds people who act wrongly against heaven and earth, they will subdue all who rebel against the ways of Uprightness of the church.

18. This is the Perfect road: 'Whoever forces you to go one mile, go with him two more and make peace with him'.⁴⁴ But the path (c.481) that leads you away from it is this: 'Separate yourself from whoever [acts] this way, lest you get mixed up with him'.⁴⁵ This is directed to the infants so that they might distance themselves from evil people lest they give themselves over to their evil will.

42. Mt 5:39; Lk 6:37

43. Mt 18:18

44. Mt 5:39

45. 1 Co 5:11

19. This is the Perfect road: 'Do not acquire anything on earth'.⁴⁶ But the path that leads you away from it is this: 'Whoever has stolen, let him work and acquire in order that he has [something] to give to whoever is needy and be saved'.⁴⁷ Now everyone knows this, that it would be much better for a person to work and acquire and give alms than to steal and grieve the heart of his neighbor, and be condemned in the Judgment and tormented at the last. If he is seized in this world, he will be beaten and die; or he will be stripped of everything and be imprisoned and convicted in judgment, here and there.

20. The Perfect and straight road is this: 'Whoever wishes to become great in the Kingdom of Heaven, let him think of himself as less than everyone and let him honor everyone like a good servant who honors his masters'.⁴⁸ But the path that leads you astray from it is this: without having understood the word of our Lord, you declare, 'The rulers of the Gentiles are their lords',⁴⁹ (c.484) having forgotten that word of our Lord that said, 'Whoever becomes the chief among you shall be a servant to you'.⁵⁰

Did you not understand what he said, it shall not be among you like that leadership of the Gentiles that makes them the lords and potentates, but [that you shall be] as servants honoring one another? Are you to be exalted like earthly kings, those who have no fear of God in their hearts and before their eyes and [who], without hesitation or compassion, judge and condemn the people who are under their control, and condemn without pity, kill without justice and mercy and the fear of our Lord? In this way they commit evil and [so] go down to lower Sheol and to the deepest part of the pit of lower Gehenna.

46. Mt 10:9

47. Ep 4:28

48. Lk 22:26

49. Lk 22:25

50. Mt 20:26

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Do you dare, you who have been called a disciple of Christ, who was a servant of everyone through his love and was struck and did not strike [anyone] and loved his murderers and prayed for them on account of his great mercy and his lowliness without limit to teach us to imitate him? Did you say this word, and are not troubled, that you are imitating the rulers of the Gentiles, these who make the whole world wail under their control, because they plunder and kill without (c.485) mercy? If you seek these [things], you shall not be a disciple of Christ. Depart then from the church of our Lord and join the kings of the Gentiles and their chiefs, and do your evil will and commit evil. Because the law of Christ is far from these and those similar to them, it pursues every benefit of good and virtuous things, and of love and lowliness so that it may save everyone and make them great in the kingdom of our Lord Jesus Christ, the Lord powerful and mighty.

21. This is the Perfect road, 'When the bridegroom is taken up the disciples shall fast continually in the sincerity of their heart and their body.'⁵¹ But the path that leads you away from it is this, 'It is not what enters the mouth that will defile a person, but what comes out of his mouth and [whatever] evil his heart devises [which] will defile a person'.⁵²

It is not food [by] its nature [that] defiles, but a person reveling, going astray, and being defiled in debauchery through misguided and deadly passions, death and by sinful deeds. This is so, even if he guards himself from foods that are impure in the Law, (c.488) while enjoying and taking pleasure in others that are pure as far as the conscience is concerned, yet his heart and mouth are full of evil thoughts and hateful words. [This word] was spoken so that he might understand that unless he purifies his mouth and his heart, he is unclean even while fasting from whatever defiles his conscience. It would have been better for

51. Mt 9:15; Mk 2:20; Lk 5:35; Gospel Thomas 104

52. Mt 15:11; Clement Alexandria, *Stromata* 2, II, 50

him if he had purified his mouth and heart and [then] had taken food, rather than fasting while he is unclean. This means a person is not able to become pure without fasting, prayer, lowliness, and love.

22. The Perfect road is this, 'Do not allow a spiteful word to come out of your mouth'.⁵³ But, the path that will make you turn back without coming near to the road is this: 'When you seek to imitate our Lord and call the people, "Brood of vipers, how can you do what is virtuous, being evil ones and sons of the evil one?"';⁵⁴ or, [if] you imitate the Spirit, which spoke through Paul, and you call people, 'Fools and those lacking in intelligence'.⁵⁵ This authority was not given to you. For our Lord is not under a law, and in Paul's case the Holy Spirit allowed him to speak this way. But our Lord called people in this way in order to make them understand that he is their Lord (c.489) and has power over them and to make them understand that he is going to judge them at the last, but by his [own] will lowered himself to give an example to his disciples to imitate.

In order that people not accuse them and say, 'As our Lord was humble in his words and his deeds, so he will be gentle on the day of judgment', and sin without fear, our Lord cast fear upon hearers through his words and said, 'Woe to you hypocrites, to whom on that day the King will say, "Go, you accursed to the fire that is prepared for the evil one and his servants"'.⁵⁶

Yet, [our Lord] was humble toward everyone through his way of life. But if it had pleased our Lord that he should not lower himself through his way of life and [yet] to say to all, 'Lower yourselves by your words as well as by your way of life', who would have bidden him [to do otherwise]? Can the servant find fault with his creator? No! O human

53. Ep 4:29

54. Mt 12:34

55. 1 Co 15:36

56. Mt 25:41

being, do you dare to find fault with the commandment of God and say, 'As he has done, I will do'? Then, create creatures and make them grow and rear them like him.⁵⁷

Therefore, our Lord has the power of life and death; he who is above authority lowered himself. Wherever he said a harsh word (c.492) it was because it was right for him to speak in that way at that time before [his] listeners. But to us he commanded, 'A spiteful word should not come out of your mouth'.⁵⁸ Therefore, like obedient and submissive servants, let us speak, as our Lord commanded us, with dignity and lowliness, so that he will not put us to death justly because we have transgressed his commandments.

23. This is the Perfect road: 'Forgive the offender four hundred and ninety faults, [even] if he offends you on a single day.'⁵⁹ But the path that leads you away from it is this: 'If he is not obedient to you, in the presence of the church let him be separated from you so that you do not associate with him'.⁶⁰ This was spoken on account of the wrathful and the dissolute, lest the wrathful destroy through their rage and the dissolute be encouraged in [their] sin, because no one rebukes them and [so] they become corrupted. But once they have separated themselves, there will be peace on both sides: on one side, in that they will not cause harm in their anger seeing the indignation of the offenders; and on the other side, in that they will not be harmed through their indolence because they see that no one rebukes, chastises, or warns them lest they come to these.

24. This is the Perfect road: 'Blessed (c.493) are those who are pure in their heart, for they shall see God'.⁶¹ But

57. Cf. Jb 40:1-42:6

58. Ep 4:29

59. Mt 18:22

60. Mt 18:16; 1 Co 5:9; 2 Th 3:14

61. Mt 5:8

the path that leads you away from it is this: 'If he does not say to you, "I repent", do not forgive him'.⁶²

This is written to whomever is stiff-necked and corrupt so that he may be humbled and avoid the evil road and say, 'I will not act like this', and then he shall be forgiven and become a warning and a chastisement to others not to become presumptuous and slack.

This is [the task] of the leaders and not of the Perfect. The Perfect do not come near the positions of leadership, but if they are [in] leadership positions and are pursuing Perfection, they should leave these positions. Then they can be perfected because the Perfect teach everyone with lowliness and are not able to coerce a person like the rulers [do]. But the leaders, who have authority over each place, are allowed to demand everything justly and to chastise appropriately whoever rebels against [his] companions and exile him until he repents. And because of this, it is said, 'Speak and exact [punishment]'.

Those who exact judgment and raise charges are not able to be perfected and become peaceful and kind ones. But if they wish to become upright and pursue (c.496) Uprightness through these minor commandments and be virtuous on that day of our Lord, but are not able to do the Perfect will of our Lord, as long as they are managing the congregations, they are not able to leave these minor commandments and come to the major commandments. It is in these [major commandments] that the perfect and acceptable will of our Lord resides, and [through them] they will eat solid food and be perfected through suffering, lowliness, and spiritual service.

25. This is the Perfect road: 'If you remember that a person holds a grudge against you, go and be reconciled to him,⁶³ and then come and pray saying the following—Our Father who is in heaven, forgive me as I have forgiven,

62. Lk 17:3

63. Mt 5:23

and do not allow me to enter into temptation⁶⁴—and love covers sins.⁶⁵ But the path that leads you away from it is this: ‘When you have rebuked him between the two of you and before three [persons], yet he does not listen to you, put him to shame before the whole church’.⁶⁶ Or, ‘Separate the evil person from among you lest he stand with you in prayer’.⁶⁷

This is addressed to the wrong-doers and the offenders and to those who imitate them. (c.497) Our Lord allows the injured and the leader of the church, ‘When you have censured the oppressor and the offender personally, or before one, two, or three, or before the whole church and he does not pay any heed, that person is a rebel.’⁶⁸ Get rid of that matter and forgive that offense and you will not ruin yourself nor be impoverished, because you will have brought to an end that matter. It will be an advantage for you to no longer demand requital for that fault. Our Lord will judge your judgment. Evict [the offender] lest another like him will be daring and become an oppressor and an offender like him.⁶⁹ From then on, distance [yourself] from whom-ever does not fear our Lord, from his sins and his destructiveness; even excommunicate him from your congregation without blows and without chains and our Lord will take vengeance from him if he does not repent and become ashamed, and being regretful, turn away from his evil deeds.

26. This is the Perfect road: ‘Be all [things] with all people and teach everyone that you may win over everyone’.⁷⁰ The path that leads you away from it is this: ‘Do not eat bread with adulterers’.⁷¹

This is addressed to him whose (c.500) understanding is immature, lest on account of the nourishment of bread he will keep company with adulterers, and they cor-

64. Mt 6:9,12

65. Pr 10:12; 1 P 4:8

66. Mt 18:15-17

67. 2 Co 6:17; 2 Th 3:14

68. Mt 18:17

69. 1 Co 5:13

70. 1 Co 9:22

71. 1 Co 5:11

مَدَامُنَا وَلَا مَدَامُنَا

هَلَا أَدْرَكَ حَيْثُ نَبْنَا. هَمَّهْدَا كَم مَحْضَا سَلْبَتَا. مَحْلَا
 وَبِغَضْلَا كَب مَحْنَه أَمَّه: وَمَا وَبِغَضْلَا كَسْتَب هَذَه
 هَذَكَب اَلْأَلَا هَلَا مَحْضَب: مَبْر مَذَه كَبَا كَبْغَبِي.
 هَمَّه وَبِغَضْلَا حَضْبَا مَحْنَه وَلَا بَعْم مَحْضَه كَرَكَمَا.
 أَمَّا مَحْلَا لَقَمَمَا مَحْلَا مَحْضَكُنَا مَحْلَا مَحْلَا مَحْلَا
 وَبِغَضْلَا أَمَّنَا. مَحْضَه كَه مَحْنِ كَلْهَمَا هَذَمَا
 وَبِغَضْلَا: وَمَا وَبِغَضْلَا مَحْلَا مَحْضَكُنَا
 كَسَلَمَا هَذَه: هَمَّه مَب هَمَّه هَذَمَا هَمَّه مَبْر كَبَا
 مَذَه هَلَا اَلْقَصَف: مَحْنَه وَبِغَضْلَا هَمَّه كَبْغَمَا. أَمَّه مَحْنَه كَم
 كَم مَحْنَه: هَمَّه مَحْنَه كَم مَحْلَا هَلَا أَمَّه كَب
 مَحْنَا هَلَا مَحْلَا مَحْضَه أَمَّه مَحْلَا وَبِغَضْلَا كَه كَم
 مَحْنَه. هَمَّه وَبِغَضْلَا هَمَّه وَلَا أَمَّه أَمَّه كَم مَحْلَا:
 مَحْنِ وَبِغَضْلَا كَم مَحْنَه. هَمَّه وَبِغَضْلَا كَم وَلَا مَحْنَه اِسْمَا
 وَبِغَضْلَا كَم هَمَّه لَقَمَمَا مَحْضَكُنَا أَمَّه. هَمَّه مَحْنَه
 مَحْنِ وَلَا مَحْلَا مَحْنَه: أَمَّه مَحْنَه مَحْنَه مَحْنَه
 أَمَّه مَحْنَه مَحْنَه مَحْنَه وَلَا مَحْنَه هَمَّه وَبِغَضْلَا
 مَحْلَا مَحْنَه أَمَّه أَمَّه مَحْنَه مَحْلَا هَمَّه مَحْنَه مَحْنَه

حَبْه وَبِغَضْلَا
 (26) أَمَّنَا مَحْنَا أَمَّنَا: وَبِغَضْلَا كَم
 مَحْلَا هَمَّه مَحْلَا مَحْلَا مَحْلَا مَحْلَا مَحْلَا
 وَبِغَضْلَا كَب مَحْنَه أَمَّه: وَلَا أَمَّه كَسَلَمَا مَحْنَا.
 أَمَّا وَبِغَضْلَا مَحْنَه وَبِغَضْلَا مَحْنَه وَبِغَضْلَا
 مَحْلَا مَحْلَا مَحْلَا مَحْلَا مَحْلَا: هَمَّه مَحْنَه

rupt him like themselves, and in his childishness he will be carried away and be captured and perish.

27. This is the Perfect road: 'In every house you enter, proclaim peace over it and pray for its residents'.⁷² But the path that leads you away from it is this: 'If they do not receive you, shake off your dust against them in anger,⁷³ and ask who [else] is worthy? Enter and proclaim peace there.'⁷⁴

If this is the way it is, we will love only whoever loves us and we will falter from that fast pursuit of Perfection. This is addressed to the disciples who are young, lest they get into a quarrel or get injured with words, as these disciples who were still too young for Perfection said there, "Our Lord, do you wish that we should call out and have fire descend and burn up these who did not receive us?" But our Lord rebuked them,⁷⁵ "Do not talk like this. Instead, love your enemies and those who hate you and your murderers". Because of this, he permitted them to shake off the dust (c.501) and leave. Our Lord knows what he is to do and how to lead his servants into peace and quiet. Also he will be merciful to all people in order that they should receive the assurance of his truth.

28. This is the Perfect road: 'Do not call a person impure or defiled', as Simeon said, 'God gave me this that I should not call a person impure or defiled'.⁷⁶ But the path that leads you away from it is this: 'Do not associate with fornicators'.⁷⁷ This is addressed to [spiritual] infants so that they will not draw near to fornicators through their immaturity, lest [the fornicators] corrupt them, before they possess spiritual power and their minds grow up and are perfected. Then they will have the authority to be all [things] with all [people].

72. Mt 10:12

73. Mt 10:14

74. Mt 10:11

75. Lk 9:54-55

76. Ac 10:28

77. 1 Co 5:9

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29. This is the Perfect road: 'You ought to take up the sickness of the ill'⁷⁸ and 'he who is lame will not be rejected'.⁷⁹ But the path that will lead you away from it is this, 'Do not travel on the road of pagans'.⁸⁰ This is addressed to the infants so that they will not enter the house of pagans in as much as they are too young for the knowledge of truth, lest [the pagans] scandalize them or they stumble and are greatly injured. (c.504)

30. This is the Perfect road: 'When our Lord calls the tax-collectors and fornicators and converts all the sinners and the lost ones'. But the path that will lead you away from it is this: 'Distance yourself from every brother who walks wickedly'.⁸¹ This is addressed to [spiritual] infants so that they might distance themselves from evil people and follow the powerful and the Perfect, until they become strong and receive the strength of truth and are perfected. Then they will have the authority to become lambs among wolves.

31. This is the Perfect road: 'I am sending you as lambs among wolves'.⁸² But the path that will lead away from it is this: 'Do not enter the villages of the Samaritans'.⁸³

This is addressed to the imperfect ones, lest they enter with just anyone, until they receive the power from on high.⁸⁴ When they are perfected in Christ, they will be able to be with any person and with whomever they wish to travel. For as long as they are inferior it would be good for them to follow the Perfect and not stray from their teaching, until they can establish themselves as Perfect in Christ.

But the Perfect, since they are fulfilled in every aspect of truth and are without fear, do not say because of this: (c.505) 'This is our place' and 'this is not ours' or 'this person is ours' or 'this [person] is not one of us'. Because [the

78. Rm 15:1

79. Heb 12:13

80. Mt 10:5

81. 1 Co 5:13

82. Mt 10:16

83. Mt 10:5

84. Ac 1:8

صَادِقًا وَلَا مُدْفِعًا

(29) أَهْوَئَنَا حَقِّقْنَا أَوْ لَا: وَسَيَجِبُ أَيْلَهُ
وَأَصَحُّهُ قَدْ وَهَيْتُهَا وَفَتَيْتُهَا. هَإِنَّا كَرَّمْنَا لَنَا تَعْلَامًا
عَمَلًا وَبِهَا وَصَحَّهَا كَرَّمْنَا قَدْرَهُ: وَهَإِنَّا وَهَيْتُهَا لَنَا
لَا أَرْجَى. أَوْ لَا وَبِهَا حَقِّقْنَا وَهَإِنَّا أَمَّا وَلَا تُدْعَى حَقًّا سَتَقِلُّ
صَلَا وَبَعْدَ أَنْ تَمَّ أَبْجَدًا وَبَعْدَ: وَلَا تَصْعَدُ أَنْتَ أَوْ
تَلْهِيهِ هَتَمًا لَكُمْ فَكَيْفَ؟

(30) أَهْوَئَنَا حَقِّقْنَا أَوْ لَا: كَبْرًا مَضَى
لِحَقِّقَهَا هَإِنَّا هَإِنَّا هَإِنَّا: تَلْهِيًا هَإِنَّا
عَمَلًا وَبِهَا وَصَحَّهَا كَرَّمْنَا قَدْرَهُ: وَهَإِنَّا وَهَيْتُهَا لَنَا
فَلَا نَمَّا وَبِهَا كَرَّمْنَا مَضَى. أَوْ لَا وَبِهَا حَقِّقْنَا أَمَّا
وَلَا وَبِهَا: كَبْرًا وَصَحَّهَا هَإِنَّا: وَهَإِنَّا وَهَيْتُهَا لَنَا
وَهَإِنَّا: هَإِنَّا وَهَيْتُهَا هَإِنَّا: وَهَإِنَّا وَهَيْتُهَا لَنَا
وَهَإِنَّا: هَإِنَّا وَهَيْتُهَا هَإِنَّا: وَهَإِنَّا وَهَيْتُهَا لَنَا

(31) أَهْوَئَنَا حَقِّقْنَا أَوْ لَا: وَصَحَّ وَهَإِنَّا لَكُمْ أَمْ
أَمَّا كَرَّمْنَا وَهَإِنَّا: عَمَلًا وَبِهَا وَصَحَّهَا كَرَّمْنَا قَدْرَهُ: وَهَإِنَّا
وَهَإِنَّا وَهَيْتُهَا لَنَا: هَإِنَّا
أَوْ لَا كَرَّمْنَا أَمَّا وَلَا تُدْعَى كَرَّمْنَا: كَبْرًا
وَصَحَّهَا مَضَى وَهَإِنَّا: وَهَإِنَّا وَهَيْتُهَا لَنَا
وَهَإِنَّا: هَإِنَّا وَهَيْتُهَا هَإِنَّا: وَهَإِنَّا وَهَيْتُهَا لَنَا
وَهَإِنَّا: هَإِنَّا وَهَيْتُهَا هَإِنَّا: وَهَإِنَّا وَهَيْتُهَا لَنَا
وَهَإِنَّا: هَإِنَّا وَهَيْتُهَا هَإِنَّا: وَهَإِنَّا وَهَيْتُهَا لَنَا

وَهَإِنَّا وَهَيْتُهَا وَهَإِنَّا وَهَيْتُهَا: هَإِنَّا وَهَيْتُهَا
وَهَإِنَّا وَهَيْتُهَا: هَإِنَّا وَهَيْتُهَا: هَإِنَّا وَهَيْتُهَا
وَهَإِنَّا وَهَيْتُهَا: هَإِنَّا وَهَيْتُهَا: هَإِنَّا وَهَيْتُهَا
وَهَإِنَّا وَهَيْتُهَا: هَإِنَّا وَهَيْتُهَا: هَإِنَّا وَهَيْتُهَا

Perfect] invite everyone by their word, since the truth of our Lord wins them over at all times, they do not follow the teaching or word of [any]one. Because of this, they are capable of being with everyone, for their intelligence rules in Perfection and in truth and is complete in the knowledge of our Lord. Because of this, they are all things with all people and know how to instruct every person as it is helpful for him.

But the leaders have only such and such a region where, as is necessary, they may discipline with mercy and wherever it is right they may separate justly what is better for the congregations in each place, and what is helpful for the infants and also for the sick, the corrupt, and the rebels. For the Perfect, because they travel to many places, speak to each one the word that is helpful to him and leave them for another place. For leaders reside in each place and if they do not rebuke and chastise these, the rebels will rebel more and the corrupt will assail even more in sin. The ill will become weak, the infants will be scandalized, the oppressors will be ignored, (c.508) the robbers will be arrogant, the oppressed will be blasphemed, and those who are robbed will wail. Therefore, let us understand, my brothers, what concerns the leaders, but does not apply to us because we are Perfect ones or because we seek Perfection. You also, the leaders, take notice of the ways of Perfection and do not complain about us, nor accuse us in matters that concern us, nor hate us at random and chase us away for nothing from the ministry in which it is right for us to walk—going to everyone, instructing and teaching everyone in love and in lowliness—which is what our Lord Jesus taught and showed us in his person and revealed to us by his grace and his mercy.

32. This is the Perfect road: 'Leave the tares growing with the wheat until I convert them in the harvest, lest you root up the wheat with the tares, because you do not know which are the tares, since the tares may be transformed and be-

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come wheat.⁸⁵ The path that will lead you away from it is this: 'Separate those who sin from being in the congregation, so that they may not stand among the wheat, in order that the infants may not imitate them and the ill not be scandalized by them.'

33. This is the Perfect road:

If you love only the one who loves you (c.509) and you greet only your brothers, what is your righteousness? Because even tax-collectors and heathen and sinners act in this way.⁸⁶ But, love whoever hates you and persecutes you,⁸⁷ and your peace will increase toward the good and the evil, and you shall be imitating the Father in heaven who makes his sunshine and his rain fall upon them equally.⁸⁸

But the path that will lead you away from it is this: 'Love your neighbor and your acquaintance'⁸⁹ and 'whoever will do [this] to one of those who is called in the name of the discipleship of Christ, his reward will not perish'.⁹⁰

Because of this Paul explained, 'Do good things for everyone. But if you wish to do [good] especially to the children of the household of faith of Christ, you may do it, and this is most excellent because you are doing [good] for the disciples of Christ.'⁹¹

85. Mt 13:30

86. Lk 6:32-35

87. Mt 5:44

88. Mt 5:45

89. Lv 19:18

90. Mt 5:43; Mk 9:41; Mt 10:41

91. Ga 6:10

صَادِقًا وَلَا مُدْفِعًا

هَذِهِ تِلْكَ. حَصَلًا وَح. وَصَفَهَا كَيْفَ صَدَّعَ رُؤُوسَهُ: وَفَرَّعَهُ
أَيْ: لَأَمْلِكُ وَسَلِّطُ مَعَهُ عَلَى صَدِّعِي: وَلَا يَقْضِيهِمْ كَيْفَ
تِلْكَ: مَلِكًا وَلَا تَلْزِمُهُمْ دَعْوَى تَقْدِيرًا وَلَا تَلْزِمُهُمْ
دَعْوَى تَقْدِيرًا

(33) أَوْضَحْنَا أَوْضَحًا: وَح. وَصَفَهَا كَيْفَ
حَصَلَتْ: وَوَسَمَ حَصَلَهَا كَيْفَ: هَذَا كَيْفَ أَيْ: كَيْفَ
وَأَمْتَقَ: كَيْفَ: مَلِكًا وَح. وَوَسَمَ أَيْ: وَح. وَصَفَهَا
وَسَمَ: مَلِكًا أَوْضَحًا. أَلَا وَصَفَهَا كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ

حَصَلًا وَح. وَصَفَهَا كَيْفَ صَدَّعَ رُؤُوسَهُ: وَوَسَمَ حَصَلَهَا
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ

(34) أَوْضَحْنَا أَوْضَحًا: وَح. وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ
وَسَمَ: كَيْفَ وَصَفَهَا كَيْفَ: كَيْفَ وَصَفَهَا كَيْفَ

34. But the Perfect road is this: These lowly and major commandments of love, and those that resemble them or are [even] greater than they and like them, are addressed in the New Testament to whoever wishes to become strong; so that by all means they might be instructed to understand and comprehend what is 'the height and the depth and the length and the width with all (c.512) the saints',⁹² and they might be able to ascend with power these steps of that narrow, difficult, and confining road that goes up to that city in which the saints dwell with our Lord Jesus, King of glory.

35. But these paths that travel near this road are the minor commandments, which are given to infants as milk and to the ill as vegetables, because as long as they are immature in their intelligence and ill in their minds, they are not able to come to these major commandments of love and Perfection.

Because of this our Lord and his preachers prepared for them paths so that—by these minor commandments and those less than and similar to them in the New Testament—they might walk near this great road until the infants grow up and the ill are healed so that vigorously they might grow and immediately they might be healed and enter this great road of the major commandments, journeying and ascending on it to that city of the saints.

For as long as they are immature and ill, they are not able to go up on these great steps and it is better for them to walk on these paths (c.513) near the road and not turn back and perish completely or grow dizzy and fall into that great depth and descend to Sheol while living, because they have no strength, some of them being immature and some of them ill.

36. Love loves all, which the apostle extolled more than all [other] good gifts.⁹³ It is acquired by these major com-

92. Ep 3:18

93. 1 Co 13:13

mandments, and that Perfection, which our Lord said is like the angels,⁹⁴ is accomplished on this difficult and narrow road.⁹⁵ Now this road of the major commandments leads to the house of our Lord and enters his bridal chamber. But these paths of the minor commandments do not reach the house of our Lord, nor enter his bridal chamber, but are held back in places of life that are on this side of the bridal chamber of our Lord. But those who travel on that perfect road will rejoice in the joy of our Lord and be glorified with him as it is written, 'I will rejoice in your joy and be glorified also in your heritage'.⁹⁶

But these who journey on these paths will remain in places of life that are prepared for everyone according to his deeds, and they will not enter that joy of our Lord, nor also be glorified with him (c.516), nor even see him face to face in the bridal chamber of glory and in the joy of his presence. But see what I am showing you that in as much as the infants and the ill are not capable of the power of this road, the paths have been prepared for them.

37. Say to him whose mind is still immature, 'Go work for our Lord in fasting and in prayer and learn his truth and confirm also the others, and when you have made ready, do not be concerned about food and clothing'. Look, see how heaven and earth perish before his eyes, and he says to you, 'If I do not work, [how] will I live?'

Say to whoever is sick and is tormented and has not yet become strong, 'Go reconcile with your enemies, these who have treated you badly for no reason', and see how he is confused and falls from this step if he goes to ascend on it. For when he goes to be reconciled, [if] that enemy makes him hear a spiteful word, he is not able to endure it. Because he is upset and quarreling with him, he will really be confused and fall, if not into the lower depth of Sheol, at

94. Mt 22:30

95. Mt 7:14

96. Ps 106:5

least between the cliffs that are in this step, and [his bones] will be broken and he will hardly be able to stand. Or, he will not listen to you at all to go be reconciled, and out of fear he will not ascend (c.517) even a little on to that step, for he has no strength in his feet as a result of the great illness that is with him. [This illness] causes him pain because he has not asked our Lord and has not yet received power from on high to reconcile by it his enemies as the apostles had asked and received. He has not yet been healed so as to [be able to] stand upon his feet and put water in the washbasin and wash the feet of his mockers and of his betrayers, just as our Lord had done for Iscariot. Because he is tormented by a great illness, he is not able to stand upon his feet when a person has struck and pushed him down and look up into heaven and say like Stephen, “Our Lord Jesus Christ, let this sin not be accounted to him”,⁹⁷ to this one who has defeated and thrown me down and now wishes to kill me’.

38. You see how infants are not capable of the power of these major commandments because they are young, and those who are ill are not able to ascend on these hard and difficult steps because they have not yet received power from on high. But whoever (c.520) is immature in his understanding and wishes to grow up quickly, will seek out for himself a nurse.

Whoever is sick should request from our Lord to be able to receive the true word. Also he will give an opportunity to whomever is able to bear the illness so that he may quickly heal him in order that he might have strength, requesting and praying that God or a spiritual person of our Lord might teach him how he should spiritually serve our Lord by these major commandments of love and see this road spiritually with the eyes of his mind and travel on it spiritually unblemished to that spiritual city. For spiritually

97. Ac 7:60

he is able to be with the Lord of the commandments and [the Lord] will give him the power to love him and keep his commandments and be perfected. That is, the Lord creates in him a perfect will; otherwise, he is not able to exist according to his perfect will.

But, my children, let us step on to this difficult road, enduring a little affliction so that we may reach that place of rest. Look, we have explained earlier everything in this *memra*-that is entitled 'the Discernment of the Commandments'. Read and learn and understand everything in lowliness, and pray for me and remember me before our Lord when you go (c.521) and reach that great place of peace, holiness, and love.

39. Therefore, my beloved, see how people flee from the Perfect road, which is the major commandments by which a person serves our Lord spiritually, on account of the difficulty of these steps that are on it. They walk back and forth on the paths that are the lesser commandments because there is not on them the great difficulty as on this road. Because [the lesser commandments] lead [one] away from the steps that are very high, all [these people] travel on the borders near the great road.

For when a person has separated himself from one who has offended or bound him or has become his enemy or considered him a heathen he is contented, because he has done only a little of what he wants, but he remains behind Perfection. It would be better for me not to chastise the offenders and fall short of Perfection and deprive myself of the city of the saints and of the person of our Lord Jesus. Those who flee from difficulties do not know that these are the difficult and narrow steps that ascend directly to the city of our king. But in order not to suffer afflictions, they seek the lesser commandments (c.524) so that they might take refuge in them. When a person said to them, 'Come, endure a little affliction and you will depart to relief', as it is written, 'You made me enter through fire and

water and made me go out to a wide-open space; then I will go to your house in honor'.⁹⁸ Do you see how people travel between fire and water, enduring many difficulties, and then they come to the house of our Lord and enter his tranquility?

40. But people are content to wander on the paths without being challenged as [on] the road and [without] wishing to become Perfect and inherit the great portion, but not understanding that unless they make their soul enter into the affliction of these major commandments while there is still time for them in this world, they will not be perfected. Because suddenly there will be the day of their death and as a thief it will come and they are not able to attain that great city of our king, clearly visible face to face.

But even if they inherit their life in other places according to their deeds, yet they will be deprived of that city of the saints who have kept the major commandments and love and are perfected and have ascended from this world, (c.525) and they are not able to enter it because they did not know his law and did not live according to the acceptable and perfect will of its king.⁹⁹

Do you not know that whoever does not know the law and commandments and all the customs of this earthly king, and does not do all of his will, cannot enter his palace; so also with that heavenly king who is [both] hidden and revealed, whoever knows all his acceptable and perfect will and does it, it is he who will enter his city and dwell with him forever without limit. Its days are not reckoned nor are the years of that new world counted, but a thousand years of this world are not like one of the years of that new world that is prepared for the righteous ones who have kept his commandments. For its days do not pass away and the years of that world are not numbered, because it is built

98. Ps 66:12-13

99. Hermas, *Similitude* 1:1-4

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and established on the light that has no limit and does not pass away.

The end of the nineteenth *Memra*-about the commandments of the road of Perfection and about the discernment of these commandments, by the same author.

صَادُوا وَالْأَعْدَى

صَادُوا حَتَّى لَا تَجِدُوا دِينًا وَلَا مِلَّةً وَلَا خِلَافًا
مِلَّةَ صَادُوا وَالْأَعْدَى وَكُلَّ قَوْمٍ تِلْكَ أُمَمٌ
بِأَعْيُنِنَا هَٰذَا قَوْمٌ يَمُوتُونَ بِأَعْيُنِنَا وَكُلَّ
بِأَعْيُنِنَا

Memra-Twenty

ON THE DIFFICULT STEPS THAT ARE ON THE ROAD OF THE CITY OF OUR LORD

Summary: Continuing the same metaphor of the steep road to the heavenly city of the Perfect, the pilgrimage intensifies with the three most difficult steps. Reconciliation with one's enemies and not working in order to divest oneself of everything are the first two. The last step is the uprooting of the root of sin that Adam had experienced in Eden. One must be prepared to adopt the affliction of prayer in mounting the last step, as witnessed by Jesus before his disciples in Gethsemane.
(c.528)

1. There are three very difficult steps on this road leading to the city of our Lord Jesus. One is this: if a person has enemies, even though he does not offend or annoy anyone, he should go meet these enemies—and those who hate him for no reason—and reconcile with them.

The second [step] is this: one should not work, either for nourishment for oneself or for clothing for the body, in order to divest oneself from all one has.

The third [step] is this: 'It is right for people to raise their pure hands before the Lord without anger and without (c.529) evil thoughts'.¹ That is, while their heart is pure

1. 1 Tm 2:8

مَحَامِدًا وَنَحْمَدُ
وَحَقَّقْنَا مَعْتَدًا وَإِنَّا كَاهِنًا
وَمُحِبِّينَ وَمُحِبِّينَ

(1) إِنَّا مَحَقَّقْنَا وَنَحْمَدُ هَؤُلَاءِ حَقًّا وَنَحْمَدُ
وَنَحْمَدُ كَمَحِبِّينَ وَمُحِبِّينَ نَحْمَدُ. سُبَّانَ هَؤُلَاءِ وَإِنَّا كَاهِنًا
لِلَّهِ حَقًّا حَقًّا وَنَحْمَدُ هَؤُلَاءِ لَا نَحْمَدُ حَقًّا: هَلَا نَحْمَدُ لِلَّهِ:
نَحْمَدُ لِلَّهِ لَلْفَتْحَةِ، وَنَحْمَدُ حَقًّا حَقًّا هَؤُلَاءِ وَنَحْمَدُ
هَؤُلَاءِ أَيْ.

وَأُولَئِكَ هَؤُلَاءِ: وَلَا إِنَّا نَحْمَدُ هَؤُلَاءِ وَنَحْمَدُ
أَهْلَ هَؤُلَاءِ حَقًّا وَنَحْمَدُ هَؤُلَاءِ قَدْ صَحَّ هَؤُلَاءِ
حَقًّا.

هَؤُلَاءِ هَؤُلَاءِ: وَمَا حَقًّا وَنَحْمَدُ أَيْتَهُ، وَنَحْمَدُ
مُحِبِّينَ وَمُحِبِّينَ وَلَا هَؤُلَاءِ هَؤُلَاءِ مَحَقَّقًا حَقًّا. هَؤُلَاءِ وَنَحْمَدُ
وَمَا حَقًّا.

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from sin, just as the heart of our father Adam was pure before he transgressed against the commandment.

2. Indeed, a person may climb that [first] step, in which one should humbly reconcile with his enemies who [hate him] for no reason through much fasting and powerful and lengthy prayer. Then a person may ascend that [second] step in which one should not be anxious or work, trusting in our Lord [and saying], 'If I climb up, good; if I remain [on the same step], so be it'. That is, [we receive sustenance] from our Lord as well as from begging food and clothing like a poor person. 'If I die, I will die; and if I live, I will live', as long as I do not abandon the journey of that great road on account of nourishment and clothing. A person may climb this step in this hope, knowing very well that he must endure because his soul will be cast down to death, as our Lord said, 'Whoever loses his soul on account of me shall find it'.²

3. This other step, through which a person shall come to reach the city of our Lord Jesus Christ, is harder than all the [other] steps. Because through this one a person encounters (c.532) murder and perseveres until blood [flows] in the struggle against sin. Along with it there are many [other] steps on the road of our Lord, which were described to us above, and all are hard so that one may climb them all [only] with endurance.

But these three are especially hard and this is the last step: when a person has kept all of the commandments, he uproots all sin, its [evil] thoughts and fruits from the heart, that [very] sin that was planted in our father Adam and in our mother Eve on the day they sinned. [Sin] entered and lived in all their children. This is the most difficult step. The nearer one comes to the city of our Lord, the harder and steeper [the road] becomes, so that no one is able to

2. Mt 10:39

مَدَامُنَا وَنَحْنُ

مَع سَلَامًا: أَسْ وَأَوْقَا هَذَا كَحَدٍ وَأَحَدٍ أَوَّامٍ مَع مَبْر
وَنَحْنُ خَلَا فَعَمَبُنَا

(2) هُوَ وَمَع مَحْمَدًا وَإِنِّي نَدَا كَحَدٍ كَحَدٍ
وَمَع مَحْمَدًا مَحْمَدًا إِنِّي مَحْمَدٌ كَحَدٍ مَع مَحْمَدًا مَحْمَدًا
هَذَا مَحْمَدًا مَحْمَدًا مَحْمَدًا. هُوَ وَمَع مَحْمَدًا وَلَا
إِنِّي نَدَا هَذَا مَحْمَدًا: خَلَا مَحْمَدًا وَمَحْمَدًا إِنِّي مَحْمَدٌ كَحَدٍ
أَي مَحْمَدٌ مَحْمَدٌ مَحْمَدٌ هَذَا مَحْمَدٌ مَحْمَدٌ. هُوَ وَمَع مَحْمَدٌ
مَع مَحْمَدٍ هُوَ مَحْمَدٌ مَحْمَدًا هَذَا مَحْمَدًا مَحْمَدًا. هَذَا
مَحْمَدًا إِنَّا مَحْمَدًا هَذَا مَحْمَدًا إِنَّا: هَذَا مَحْمَدٌ لَا إِنَّا مَحْمَدًا مَع
مَحْمَدًا هُوَ هُوَ مَحْمَدًا وَحَدًا. مَحْمَدًا أَوْقَا مَحْمَدًا
هَذَا مَحْمَدًا: خَلَا هُوَ مَحْمَدًا مَحْمَدًا إِنِّي مَحْمَدًا مَحْمَدًا
أَهْ كَرْنَا وَمَع مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا وَمَع
نَحْنُ كَحَدٍ: أَسْ وَأَوْقَا مَحْمَدًا: وَمَع وَمَع نَحْنُ نَحْنُ
مَحْمَدًا نَحْنُ

(3) هُوَ وَمَع مَحْمَدًا إِنَّا: وَحَدٍ مَحْمَدًا إِنِّي نَحْمَدُ
كَحَدٍ مَحْمَدًا وَمَحْمَدًا نَحْنُ مَحْمَدًا: هُوَ مَحْمَدٌ مَع مَحْمَدٍ
مَحْمَدًا. وَحَدٍ هُوَ مَحْمَدًا مَحْمَدًا إِنِّي مَحْمَدًا هَذَا مَحْمَدٌ
إِنِّي مَحْمَدًا مَحْمَدًا مَحْمَدًا وَحَدٍ مَحْمَدًا مَحْمَدًا: مَحْمَدٌ وَأَسْ
هَذَا وَمَع مَحْمَدًا وَمَحْمَدًا مَحْمَدًا مَحْمَدًا: هَذَا وَمَحْمَدًا
كَحَدٍ مَحْمَدًا: هَذَا مَحْمَدًا مَحْمَدًا وَحَدٍ مَحْمَدًا هَذَا
مَحْمَدٌ مَحْمَدًا إِنِّي مَحْمَدًا.

أَلَا هَذَا مَحْمَدًا مَحْمَدًا. هُوَ هُوَ مَحْمَدًا
إِنَّا: مَحْمَدًا وَمَحْمَدًا إِنِّي مَحْمَدًا فَعَمَبُنَا: مَحْمَدٌ كَحَدٍ
كَحَدٍ مَحْمَدًا: هَذَا مَحْمَدًا هَذَا مَحْمَدًا مَحْمَدًا: هُوَ
سَلَامًا وَأَسْ كَحَدٍ كَحَدٍ أَوَّامٍ مَحْمَدًا مَحْمَدًا وَسَلَامًا
هَذَا هَذَا مَحْمَدًا مَحْمَدًا: هُوَ مَحْمَدًا مَحْمَدًا مَحْمَدًا
مَحْمَدًا. أَسْ مَحْمَدًا وَمَحْمَدًا مَحْمَدًا مَحْمَدًا: هَذَا مَحْمَدًا
هَذَا مَحْمَدًا وَأَلَا إِنِّي مَحْمَدًا

climb it except with difficulty. But if a person does climb it, he will triumph and escape from captivity and death. On the other hand, there are people who travel these steps and upon reaching this step are amazed and pull back from its severity, remaining silent in front of the city of our Lord, and do not enter into it because they are shaken by the severity of this step, or they turn around, or distance themselves a long way from the city of our Lord, in which he dwells openly with his saints. (c.533)

4. This step is difficult because through it a person does battle against sin, and if he does climb this step he will enter the house of our Lord. Ardently and defiantly, [sin] stands in front of him: either it kills or is killed. Because of this, even an athlete, who sees [sin] standing menacingly before him preventing him from crossing over to the place our Lord promised him, battles desperately, struggling with sin. Concerning this step Paul said, 'You have not yet encountered murder nor stood up in the struggle until blood [is shed] against sin.'³ While you have not yet cut off the leaves of a withered tree, its shoots and its branches, you have not yet approached the root, nor do you know how difficult it will be to uproot it.' That is, while you have not yet conquered even the visible sins, which are the leaves and shoots and branches of sin, when you reach its root, then you will see murder and the battle by which sin and the powers of Satan engage you, as it is written, 'A battle outside and fear within'.⁴ Externally, the powers of Satan do battle (c.536) and internally sin attacks.

Therefore, all the difficulty of this step lies in that a person uproots the hidden death, which Adam experienced in the transgression of the commandment, [as well as] all the [evil] thoughts of sin, everything that is considered spiteful in a person, as our Lord said, 'In the heart exist all the thoughts of murder, adultery, and false witness, and of all

3. Heb 12:4

4. 2 Co 7:5

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the evil things a person does'.⁵ Within and without, this sin entices him, for it is that [same] death that our parents Adam and Eve experienced in the transgression of the first commandment. For as long as a person commits despicable deeds external to himself, [derived] from the sin inwardly thought about, the sin inside him is not very hard on him. But when he eliminates his despicable deeds, and fights and defeats the evil spirits that struggle against him externally, and eliminates these external sins, then he will reach that inner root that makes the flower bloom from within and strikes many from without, as Paul said, 'Watch out, lest the root of bitterness push the flower out and harm many'.⁶ (c.537)

5. Therefore, a person may journey all the steps of the road of our Lord Jesus, yet come to do battle to the death on this last step. That is, a person may eliminate all visible sins when he lowers himself and loves, but come to do battle to the death and great struggle with the very root of sin and its thoughts. But if a person uproots sin and ascends these steps of which I have spoken, then he will enter to be with our Lord spiritually, taking refuge in our Lord, as the prophet said, 'A fortified tower is the name of the Lord our God and may the rich man and the poor man run to it'.⁷

For a person reaches the city of our Lord when he climbs this step; that is, when he has uprooted every root of sin and its fruits that confront him. Because this sin confronts him in the door of this step, he will not cross over, unless our Lord comes to rescue him, and one will not be rescued except by great battle. But this step is hard because on it all the deficiencies belonging to the body and soul vanish.

6. Understand this also, my brothers: unless one performs all the commandments as our Lord and his apostles

5. Mt 15:19

6. Heb 12:15

7. Pr 18:10

did and as our Lord commanded to do, one will not (c.540) be able to cast off all outer and inner faults. If one does not become full of our Lord, his heart will not be emptied of sin and its fruits.

Therefore, in the killing of sin and in that lowliness, renunciation, love, holiness, and asceticism, and in these ways of life that our Lord has shown [us] how to do as he had done, a person, possessing that living soul that belonged to Adam while he had not yet sinned, and in the fulfillment of this step, will enter Eden, the house of his salvation. While this sinful thought and its fruits [still] exist in him, which you see he still struggles to uproot and kill, he has departed from the paradise of the Kingdom; but when that sin and its fruits that are completely evil and hateful cease to have effect on him, he will enter the bridal chamber of the Kingdom. For toil and evil anxiety are also its fruits.

For by the transgression of the commandment Adam and Eve⁸ descended to these [fruits], and if they did not abandon the wealth and possession of the earth and all its beauty, they would not be able to live as [they were] at creation. Because by these [fruits] the evil one carried off humanity at the very beginning and made it fall from Perfection, as our Lord had said, 'If you do not turn and become as you were (c.541) before you had sinned, you will not be perfected into the glory of the Kingdom'.⁹

If a person compares the deeds of the Upright with those of the Perfect, they amount to very little in his eyes. Even if the Upright defeat evil, prevailing over sin and purifying their heart of evil thoughts, yet some of the fruits of sins are still living in them, since their heart was not purified from anxiety, toil, and marriage. For these [three] things happened to Adam by the counsel of Sin, and on account of this these are its fruits. For when Adam listened to Sin and neglected the word of his Creator, [God] gave him toil, anxiety, and marriage. While he did not have need of these

8. Literally, 'the house of Adam'. 9. Mt 18:3

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things, he had great need after he had sinned. Because the Upright have neither emptied nor sanctified themselves from all there is on earth, they cannot rise higher than that by which the evil one had seduced Adam in the beginning, because he had longed for the earth and all in it and fell from heaven.¹⁰

Therefore, because the Upright have not separated themselves from everything there is on earth, nor from marriage and anxiety and toil, they are still eating (c.544) from that same tree from which Adam ate and have many faults [separating] them from Perfection. But our Lord desired through his mercy to give them [the opportunity] to keep Uprightness, which is lower than Perfection, so that while they are married and [involved] in these visible things they will be in good condition on the day of our Lord.

7. Therefore, when we have climbed these steps and have rooted up sin and its fruits from the heart, then we will be filled with the Spirit, the Paraclete, and our Lord will dwell in us completely. We will eat freely from that tree of life that is our Lord, from which we were deprived by the transgression of the commandment; and then, we will be able to love and be merciful to all people, even our murderers, and be able to pray with love for all people and for our murderers. When we [are able to have] mercy upon and love everyone in this way, including our murderers, our heart being pure, then we will increase in Perfection and live according to that great, acceptable, and perfect will of our Lord.

8. In this way a person may climb this difficult step with that prayer and example that our Lord has become for us when he gave out in prayer (c.545) a powerful shout and shed many tears¹¹ and 'he was afflicted in his prayer until

10. Cf. Mt 4:8-10; Lk 4:5-8

11. Heb 5:7

his sweat became like drops of blood;¹² and then a protector came and an angel appeared to him, strengthening him and saving him as [if he had only been] a man'.¹³

The Perfecter was perfected so that all who followed his example would be perfected. For it was not that he was not perfect—he who is able to perfect all if he so desires—nor even was he subject to sin so that he prayed to be saved and be perfected, nor that he needed the power of his angel, who is his own creation, to come and strengthen him while he was praying to make the time of affliction pass away. Rather, our Lord took on our image in these things because we are under the servitude of sin and death, and through these many afflictions of sin he showed us how to climb this step.

For there is no other ascent to this step that athletes may cross in battle except by this ascent that our Lord has shown us: with much watching and fasting, lowliness, and powerful crying out with many tears, much supplication and with the sweat (c.548) of afflictions; and, then our Lord will come and save us according to that example which was written, 'An angel came to the aid of our Lord and appeared to him, strengthening him as [if he were only] a human being'.¹⁴ Because of these and similar things in the conduct of our Lord, Paul wrote, 'The Lord of creation took the form of a servant while he was in the form of a human being, his creation',¹⁵ for the sake of his creation, so that all flesh might observe his death and his submission. For so it was written, 'Our Lord made such supplication, while he did not need to, much prayer and severe prostrations',¹⁶ and 'then his angel appeared to him'.¹⁷ Our Lord rested from this hard battle, snatched victory from death, and lifted up the crown of his victory. He showed people how to defeat and snatch victory from death.

12. Lk 22:44

13. Lk 22:40

14. Lk 22:43

15. Ph 2:7

16. Heb 5:7

17. Lk 22:43

9. So you see, my son, how our Lord became an example for us. See how he went back and forth praying and rousing his disciples so that they might see how he triumphed and [how] they might win like him. For if he himself had had need of prayer, he would have prayed by himself, and he would have been heard as he was in fact heard. But so that he might make everyone know that he himself had no need of prayer, he went back and forth (c.549) to his disciples and roused them to teach them how they should pray like him, as he had taught them fasting and battle in his forty days' fast and in his battle with Satan, being tempted by [Satan] as if he were a human being. Our Lord was patient in order to be an example for us to imitate.

Moreover, see how much our Lord prolonged his prayer; in this way he wrestled mightily in his prayer so that from evening until that time when the cock crowed, when the crucifiers seized him, 'he prayed intensely and went back and forth three times to his disciples and said to them, "Stay awake and pray lest you enter into temptation".'¹⁸ See how I pray and I win; you should pray like this and defeat death and sin.

Sin fought during that night with the disciples, and lulled them with the burden of sleep and anxiety, in that [our Lord] had said to them, 'Today I will be delivered up'.¹⁹ In this way, [sin] burdened them and did not allow them to see how our Lord wrestled in his prayer. Our Lord had it written down about the struggle he had made with death and placed it in the New Testament so we might act like him and conquer as he had conquered. But, nevertheless, every (c.552) day our Lord had wrestled in this way with powerful groaning and tears, with great supplication and many prostrations.

18. Mt 26:39-41

19. Mt 26:2, 21

10. Supplication, as we have demonstrated above, is the patience [we have] when we bow down for a long time before our Lord and pray and request of him. A prostration occurs when a person is patient, bowing down and standing before our Lord and worshipping him spiritually many times; this is what our Lord then did when he led his disciples, going out to the mountain away from the great crowd, and showed them how to fast and pray, defeat death and kill sin, and to teach these things to others, as our Lord had taught them.

Therefore, our Lord acted in this way for a long time in front of his disciples, praying and crying out in his prayer even though he had no need [to do so], except in order to give us an example to imitate. For on that particular night he went back and forth to his disciples, since he would be seized during it. He roused them to stand up and keep vigil with him and to see how the deliverer comes to him, (C.553) strengthening and helping him to conquer, so that in this way when they were as diligent as our Lord himself, the deliverer would come to them, who is our Lord, and rescue them and all who imitate this exhortation of our Lord, his lowliness, and his poverty: 'There was no place for him to lay down his head on earth'.²⁰ He walked on the earth as a stranger and an alien as long as God walked among people as a human being.

So then, if the deliverer had not openly appeared to our Lord, that would have irked us and we would have said, 'Is a person abandoned in this way until he departs from this world, and [only] later will he be rescued from sin?' The deliverer does not come to this world, but do we depart from this world such as we are? But as it is, the deliverer openly appeared to our Lord and to his apostles and everyone was comforted, as it is written, 'When the apostles had prayed and made supplication as our Lord had

20. Mt 8:20

shown them, the place in which they were shone and the odor of the sweetness of the Spirit, the Paraclete, forcefully came upon them'.²¹

Therefore, in the case of every one of us (c.556) to whom the Paraclete did not come as to our Lord and the apostles, and the odor of its sweetness did not diffuse, it is because one was not rescued from evil thoughts and his heart was not purified from sin, and we should understand that the deliverer has not yet come to him. Instead, let him walk in the steps of our Lord Jesus and imitate him and impoverish and empty himself, and let him pray like him and fast continually; [then] look, the Victor and the Savior will come to him, as he came to our Lord. And see, he will become great and be glorified in the manner in which our Lord magnifies all his listeners and his friends with his great love.

For our Lord answers those who keep his words, as David said, 'Answer your servant so that I may live and keep your words. Open my eyes that I may see the wonders that are in your law. I am a sojourner with you; do not hide from me your commandments, because my soul desired and longed for your judgment at all times.'²² You see how our Lord answers those who confess to him in prayer, 'We do all your perfect will and we become sojourners with him'. He opens their eyes, and seeing his glory and comprehending (c.557) all his truth, they explain the wonders in his law and he does not hide from them the truth of his commandments. On account of this they impoverish themselves, longing all the time for that great day of judgment of our Lord, and are not afraid of that judgment to come. For our Lord saved and exalted them so that these who have done the perfect will of our Lord might judge the wicked ones on that great day of judgment.

21. Ac 2:2

22. Ps 119:17-20

II. Our Lord, even though he was not in need of prayer, prayed—was heard and perfected—and the deliverer came to him even though he was not subject [to anyone]. Therefore, if our Lord [prayed] while not needing prayer, since he had no sin and no lord to whom he should pray, for he was not subject [to anyone], but is in his person the savior of all who seek and wait for him, [how much more ought we to pray].

Therefore, if our Lord, while not needing to, labored and fasted and prayed, how much more ought we to pray—even more than when our Lord prayed—and to fast continually, as he had said, ‘You will defeat this kind of Satan [only] with fasting’.²³ How much more ought we to cry out, even more than (c.560) when he cried out with power and many tears, because we are in need since sin still resides within us. Our Lord was not in need in the same way, for there was no sin in him as there is in us.

From this point let us understand that our Lord had no need of a savior, but was the savior for himself and for all who took refuge in him. For in this way, it was written,

Sing to the Lord a new song, because he has done a wonderful thing. His right hand and holy arm saved him. The Lord has shown his salvation and has revealed his righteousness in the sight of the nations. He has remembered his grace and his faith to the house of Israel. And all the ends of the world have seen the salvation of our God. Praise the Lord, all the earth. Exult and break forth in singing and praising. Sing to the Lord with lyres and with the sound of music.²⁴

You see that our Lord did not have need of the deliver-

23. Mt 17:21

24. Ps 98:1-5

ance of angels: 'Look, his right hand and his holy arm saved him'. See, my child, what the prophet said, 'The Lord showed his salvation and revealed his righteousness before the eyes of the nations'. You see that he emphatically demonstrated to us how one should fight with Satan and defeat him, and see (c.561) how he revealed his righteousness to us so that we might imitate him. He made supplication with prayer and beseeched with a powerful cry like a person in whom sin remains, even though our Lord was holy, as it was written.

12. Therefore, our Lord shows us how a person might become pure from sin. Notice how he died on account of sinners and if it were not on account of us—so that he might teach us how to fight with Satan—he could have breathed on [Satan] and made him cease [to exist]. See how, on account of us, he lowered himself in order to fight against Satan, an unworthy fox. For just as when a righteous person is seized, condemned to death on account of God, and the Lord sees him, turning away so that he may endure a little suffering and be victorious, that person, seeing that there is no one who will help him, is filled with sadness and cries for his murderers so that they may not be killed on account of him. In this way, our Lord desired to be afflicted by evil people and endure sufferings, and his heart was filled with sadness for our iniquity. This is due to his love for his creature [and his desire to save it] from perishing. Because, in this way, he had a means whereby you might be convinced and turn around to the house of life. In the same way, our Lord was sad for his betrayers and crucifiers and he wept and prayed with tears for them so that he might become for us an example and that we should pray for our murderers (c.564) with tears and should request from him²⁵ as he had requested from his Father to forgive his murderers, because he and his Father are one

25. Variant reading from Ms E (British Library Add. 14621, A.D. 802).

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in each other and the Holy Spirit is one in them. Whenever he said, 'Forgive them',²⁶ it was to teach us also to say what he had said to his Father.

13. See how our Lord persisted and became an example for us in everything: even how we should defeat evil and sin, [and] how we should defeat evil people who come upon us in iniquity.

May you be patient and pray for them so that they may live. If they repent, look, they will be ashamed of their faults and will come to you and be saved. But if they do not repent, remaining in their wickedness, be comforted in this: that on that day of judgment I will reveal myself in my glory, and you will be glorified with me before all creation and they shall be humbled before me and before all creation of the heavenly beings and those below. However, you shall not rejoice in their ruin, but pray for them that they might be raised up.²⁷

Look, my child, notice that while our Lord did not need one of these, for our sake he desired to become needy. That is, on account of his great love for us, he wished (c.565) to save us, and, on account of us, he endured everything to teach us how we may defeat the cruel lord whom we had earlier acquired through our freedom by the transgression of the commandment that Adam and Eve had transgressed against the word of him who gives life to all and feeds all with his mercy. Glory be to him, Amen.

14. But let us also know this: if a person does not become poor and empty himself and sanctify and lower himself,

26. Lk 23:34

27. Apocryphal

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according to that example that our Lord showed us in that he kept all the commandments and loved those who hate him and his murderers and prayed for them with mercy, he will not be perfected and become great.

If we do not pray as our Lord prayed with crying out and with tears and making supplication for a long time, the deliverer will not come to us. Our Lord said,

If you love me, keep my commandments²⁸
as I have kept the commandments of
God,²⁹ and you will remain in his love, as I
have kept the commandments of my Father.
I will love you and my Father and I will come
to you.³⁰ I will make you my brothers and
my abode and the place of my rest³¹ and I
will lead you to me and I will not leave you
orphans.³²

Therefore, while we are attaining Perfection, if we do not make supplication and are not afflicted in prayer as our Lord had done, (c.568) we will not be perfected and the deliverer will not come to us. If the deliverer does not come, sin will not be redeemed. And if sin is not redeemed, evil thoughts will not be removed from the heart. If [evil] thoughts are not taken away, the heart will not be purified. If the heart is not purified, our hands will not be raised with purity. If we do not raise our hands purely along with our heart,³³ being full of love for every person and the love of our Lord, we will not be able to enter with our Lord into his bridal chamber, even if we stand beside his bridal chamber. As it is written, 'The king entered to see the guests, but he saw there a person who did not have the fine garments

28. Jn 14:15

29. Jn 15:10

30. Jn 14:21

31. Jn 5:23; literally, 'the house of my dwelling'.

32. Jn 5:18

33. 1 Tm 2:8

appropriate for that wealthy feast and for that glorified bridegroom. The bridegroom commanded his servants to bind up his hands and feet and cast him into the outer darkness',³⁴ because he had dared to enter while his heart was not pure.

But the wedding garments of the Lord's feast are the purity of a perfect heart, as it is written, 'Blessed are those who are pure in their heart, for they will see God'³⁵ so that they might enter the bridal chamber of our Lord Jesus, our king and our glory, (c.569) our crown and our kingdom; and see his face inside his bridal chamber and dwell with him and be glorified and refreshed with him. Because they suffered with him and loved him, they will rejoice with him and be comforted and glorified in his light, the inheritance, and in the place he chose and prepared for them, which is better than all the [other] places of the house of life.

15. Even though there are many places prepared for every person according to his works, that place is exalted and not everyone will be able to climb it, as our Lord has said, 'Not everyone is able to comprehend this word'.³⁶ That is, not everyone accomplishes things worthy of this word. 'Whoever does not lift up his cross and journey in my footsteps and in my ways of life is not worthy of me.'³⁷

From then on will not people beat themselves once they have gone into that world, and see that they are to be deprived of the presence of our Lord and of that city of his glory, because he had already told them here? Therefore, whoever wishes to see the face of our Lord and dwell with him must take up his cross and imitate him in this world, so that once he has departed from this world, he may be with our Lord, as Paul said in the Spirit, 'When we depart from (c.572) the body we will be with our Lord'.³⁸

34. Mt 22:11

37. Mt 10:38

35. Mt 5:8

38. 2 Co 5:6

36. Mt 19:11

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But if you do not know how to carry the cross and walk in the footsteps and ways of our Lord, read the Gospel, come to this *memra*, and you will learn. Ask whoever knows and he will show you. Or, lower yourself and make supplication before our Lord and he will reveal [it] to you. Be humble with everyone, for where you would least expect, you might find there a people of knowledge who can show you the way of our Lord Jesus, for the disciples of our Lord are despised, lowly, and mean in their appearance.

Just as our Lord established the Perfect ones on the earth, so his Perfect ones establish [other] perfect ones on earth in our Lord, because it is through them that our Lord creates Perfect ones. If everyone had been capable of hearing the Holy Spirit, our Lord would not have appeared physically as a human being, nor also would he have sent the prophets and the apostles to be his preachers and to show people his truth and glory. Paul said the following, 'This is my labor and my struggle according to the energy that works powerfully in me: to present every person perfect in Christ'.³⁹ As Christ established and perfected us by his power, (c.573) so I will hurry to present every person perfect in Christ. And so, I will run so that I may reach the thing on account of which he reached me.

Therefore, 'Do not despise one of these least',⁴⁰ because perhaps through him you shall come to receive Perfection from our Lord Jesus Christ, king of glory. Praise be to the Father and to the Son and to the Holy Spirit, the Trinity without division, forever and ever. Amen.

16. Concerning the feast of which I have spoken: the king who gave the feast for his son⁴¹ is the King, the Lord; and his son is our Lord Jesus, our heavenly king. The feast represents the kingdom of our Lord. The guests are all the apostles and the prophets. But this is the invitation—the

39. Col 1:29, 28
40. Mt 18:10

41. Mt 22:2

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Father desires to reconcile all people through his Son. Their arrival to the feast indicates that whoever repents will be received, whether 'the good or the bad'.⁴² That is, our invitation is the one that summons them in this world with plenty of time to get dressed with fine garments, which are excellent actions, and to go to that feast, which is the kingdom of our Lord.

But these guests who excused themselves⁴³ are the people who excused themselves from the arrival of our Lord and did not desire to believe in him. These (c.576) who entered and were received wearing fine wedding garments are the ones who believed in our Lord and kept his commandments and did all of his acceptable and perfect will. The one who entered but was thrown out and had to leave represents these who believed in our Lord, but did not keep all his commandments, and carried his body and his blood to condemnation, as it is written, 'Whoever eats the body of the Lord and drinks his blood while not being worthy of him will carry [this disgrace] to the judgment and the fire that burns on the day of Judgment'.⁴⁴ But they will never be able to enter the kingdom on that day of Judgment and then depart from it.

But those who entered are those who believed in our Lord and are baptized in his name. Those who have left are those whom our Lord will reject on that day of judgment and they continue in their evil works for they have not kept his commandments just like that man dressed in filthy garments, which are the evil deeds of human beings.

17. Now listen to me and let us prepare good works that are the wedding garments received as [proper] garments at the house of our Lord. Our Lord invites every person, the rich and the poor, despising no one, but receives the good and the bad, everyone who repents (c.577) and turns back

42. Mt 22:2

43. Lk 14:18

44. 1 Co 11:27

مَدَامُنَا وَنَحْنُ

وَرَجُلًا أَلَا وَنَاؤُنَا كَحَدِّهِ حَتَّى إِذَا قَامَ قَدَامَهُ
وَبِإِحْصَائِهِ: وَأَتَى قَدَامَهُ. لُحَا أَوْ كَتَمَا
وَهُنَّ وَبِأَهْمُنَا وَنَحْنُ وَمِنَّا أُنْثَى دَهْلًا خُطَا: مَعَ مَبْر
أَحْنَا هُكَّتَا وَنَحْنُ نُسْتَا لُحَا وَأَسْمُهُ حَبْرًا هُفْنَا
هَنَّا رَجَمَ حَمَدَ مَعْدُهُ أَلَا وَأَسْمُهُ مَلَحَّهُ أَوْ وَنَحْنُ.

هَكَكِي وَبِأَهْمُنَا وَأَعْلَاهُ: هَكَكِي أُنْثَى وَأَعْلَاهُ
مَعَ قَدَامَهُ وَنَحْنُ هَلَّا رَجَمَ وَنَحْنُ حَمَدَ. هَكَكِي وَنَحْنُ
هَلَّا مَحَدَ كَبِ أَحْبَبَ نُسْتَا لُحَا: هَكَكِي أُنْثَى وَنَحْنُ
حُفْنَا هَلَّا هُفْنَا هُفْنَا هَكَكِي هَكَكِي رَجَمَ مَحَدًا
هَكَكِي. هَكَكِي وَنَحْنُ وَأَعْلَاهُ هَكَكِي: هَكَكِي أُنْثَى
وَنَحْنُ حُفْنَا هَلَّا هَلَّا هَكَكِي هَكَكِي هَكَكِي هَكَكِي
هَكَكِي هَكَكِي أَحْبَبَ أَحْبَبَ أَسْمُ وَأَسْمُ: وَنَحْنُ وَأَسْمُ
هَكَكِي وَنَحْنُ هَكَكِي وَنَحْنُ كَبِ لَا عَمَّا كَبِ: كَبِ
هَكَكِي وَنَحْنُ حَمَدًا وَنَحْنُ وَنَحْنُ هَكَكِي. كَبِ وَبِأَهْمُنَا
هَكَكِي أَحْبَبَ أَلَا دَهْلًا هَكَكِي وَنَحْنُ: هَكَكِي نَحْنُ هَكَكِي:

أَلَا خُفْنَا وَنَحْنُ: مَعَ وَنَحْنُ حُفْنَا هَكَكِي هَكَكِي
هَكَكِي وَنَحْنُ: هَكَكِي وَنَحْنُ حَمَدًا هَكَكِي دَهْلًا هَكَكِي
وَنَحْنُ هَكَكِي حَمَدًا هَكَكِي: كَبِ وَأَسْمُهُ
هَكَكِي وَنَحْنُ: أَسْمُ وَنَحْنُ هَكَكِي هَكَكِي كَبِ مَحَدًا نَحْنُ:
وَأَسْمُهُ حَبْرًا كَتَمَا وَنَحْنُ

(17) أَلَا هَكَكِي هَكَكِي كَبِ حَبْرًا لُحَا وَأَسْمُهُ
نُسْتَا وَنَحْنُ حَمَدًا حَمَدًا حَمَدًا: هَكَكِي حَمَدًا
مَحَدًا حَمَدًا هَكَكِي هَكَكِي لَا عَمَّا: أَلَا حَمَدًا
هَكَكِي حَمَدًا وَأَسْمُهُ وَأَسْمُهُ حَمَدًا مَحَدًا حَمَدًا.

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to him. On that great day of Judgment, there will be his treasury from which he will reward every person according to his deeds. He answers directly whoever keeps his words and seeks him, just as the Holy Spirit appointed David and said, 'The Lord will appear in his glory and will regard the prayer of the poor and not despise their prayer. May this be written for another generation, [so that] a people [still] to be born may praise the Lord. Because he looked out from his holy height from the heavens, the Lord looked at the earth to hear the groaning of the prisoner and to set the children free from death.'⁴⁵

You see how the Lord regards the prayer of the poor, neither despising their prayer nor their supplication. That is why this will be recorded so that people may see it up until the final generation and they will seek from God his truth. 'He will reveal to them the depth of wealth of the wisdom of Jesus Christ',⁴⁶ and they will believe in him and say the following, 'Hear, O God, our prayer and do not turn away from our supplication; listen to us and answer us and regard our groaning and hear us because of our enemy and because of the difficulty of sin'.⁴⁷ They will say patiently:

Be merciful to us, O God, according to your grace and the greatness of your mercy, blot out our sins. Wash us thoroughly from our iniquity and purify us from our sins. (c.580)
For, we know our faults and our sins are always against us. Against you only, Lord, have we sinned and done evil things before you. My Lord, see how sin is mingled in us from the womb, but you desired truth. You have taught us the hidden things of your wisdom and we have been justified by your

45. Ps 102:16-21

46. Rm 11:33

47. Pr 55:1-3

مَدَانَا وَنَهْنَه

هَدَه مَهَا وَكَا وَيَسَا أَنَا خَدَا كَرَاه وَنَهْنَه « حَقْلَاه
 أَسْ حَبْنَه وَه. هَحْنَه خَنَا حَص وَنَهْنَه مَحْنَه وَه. هَحْنَه
 كَه. أَسْنَا وَفَنَه وَهَسَا وَفَمَهَا حَبَب هَادِنَا: وَهَسَا
 مَدْنَا حَفَه حَسَه هَصَفْنَا خَا رَكْمَا وَصَفْنَا هَلَا عَلَا
 رَكْمَاهَه. الْأَصَات هُوَا حَبُوَا إِسْنَا: هَخَلَا وَهَدِنَا
 نَعَسَ حَصْنَا. قَهْلَا وَأَوَسَ مَحْ مَدَهَا وَفَمَهَاه: مَدْنَا
 مَحْ مَحْنَا لَأَوْنَا أَوَس: حَصَصَدَا أَمَلَاه وَاسْنَا هَحَصَعْنَا
 حَنْنَا مَحْ مَهَال.

مَرَا وَهَدَفْنَا مَدْنَا خَا رَكْمَا وَصَفْنَا هَلَا عَلَا
 رَكْمَاهَه هَحْنَاهَه. هَقَهْلَا هُوَا كَم الْأَصَات هُوَا
 هَسْرَه وَه حَبُوَا إِسْنَا هَحَصَ مَحْ كَدَا هَنُوَه. هَنَلَا
 حَدَه لَخَصَفْنَا وَهَسَاوَا وَصَصَدَاه وَنَعَه وَصَفْنَا.
 هَدَه صَحَنَ حَه هَادِنَه وَه: رَه كَدَا رَكْمَا هَلَا أَمَدَا
 مَحْ حَنَاه. مَحْنَه هَحْنَه هَلَا فَيَ كَحْنَاه هَحَصَنَه:
 مَهْلَا حَنَبُوَا هَقَهْلَاه حَرْنَا وَسَهْلَاه. هَنَنَه
 وَهَسَدَه هَادِنَه:

وَمَر حَنَ كَدَا أَسْ لَمَحَاه هَام هَهَالَا وَوَسَصَب
 حَلَمَ تَهْلَه. أَهَلَا أَفَيَمَ مَحْ مَحَن: هَمَ تَهْلَه
 وَه. قَهْلَا وَهَصَقْلَا مَبْنَه إِسْنَه: هَسْلَه تَه حَفَه حَن
 أَفَ حَصَرَح. كَم وَه مَدَن حَلَسَه وَهَسَ سَلَمَه وَصَفْنَا
 مَبْنَه حَبَن: مَدَن مَر وَهَصَرَحَا حَ سَهْلَاهَا مَحْ
 مَدَحْنَا. أَس وَه حَفَه مَدَا رَحَدَا: أَمَدَاهَا وَصَفْنَا
 وَصَصَدَاه هَارَوُوسَ

Memra-Twenty

word. Sprinkle the hyssop of your mercy upon us, purify and make us clean with it and whiten us more than snow. Turn your face from our iniquities and observe our lowliness and our repentance. Blot out our faults and give us your gladness and joy and let our bones, which were humbled before your brightness, rejoice.⁴⁸

Let that old person who was corrupted by lusts of error be humbled in truth. Let us put on that new person who will be renewed by good works in imitation of our Lord Jesus Christ who created him. Our bones will be humbled until our Lord listens to us, answering and turning us toward him, binding us with his mercy and redeeming us from the oppression of the bondage of death, and creating in us a pure heart and renewing in us his steadfast spirit.

We will become a new creature and will praise our Lord who has had compassion on us in the later generation. 'For he looked down from his holy height and heard our groanings, we who were imprisoned (c.581) in the bondage of death.'⁴⁹ He has adopted and saved us from the hard oppression of death and 'he has returned the children to their own countries.'⁵⁰ That is, they will become the people who will be a new creature in Christ in the purity of the heart just as Adam was before he sinned and transgressed against the commandment of his Creator. These children who return to their countries are the ones whose heart is purified from sin and love everyone.

The end of the twentieth *Memra*-on the difficult steps that are on the road of the city of our Lord.

48. Ps 51:1-9

49. Ps 102:20

50. Jr 31:17

